

A  
DISCOURSE  
ON  
BENEFICENCE,  
AND THE  
WONDERFUL REMUNERATIONS OF  
DIVINE PROVIDENCE  
TO  
CHARITABLE MEN;  
WITH,  
A GREAT VARIETY OF EXAMPLES.

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By the Rev<sup>d</sup>. DAVID SIMPSON, M. A.

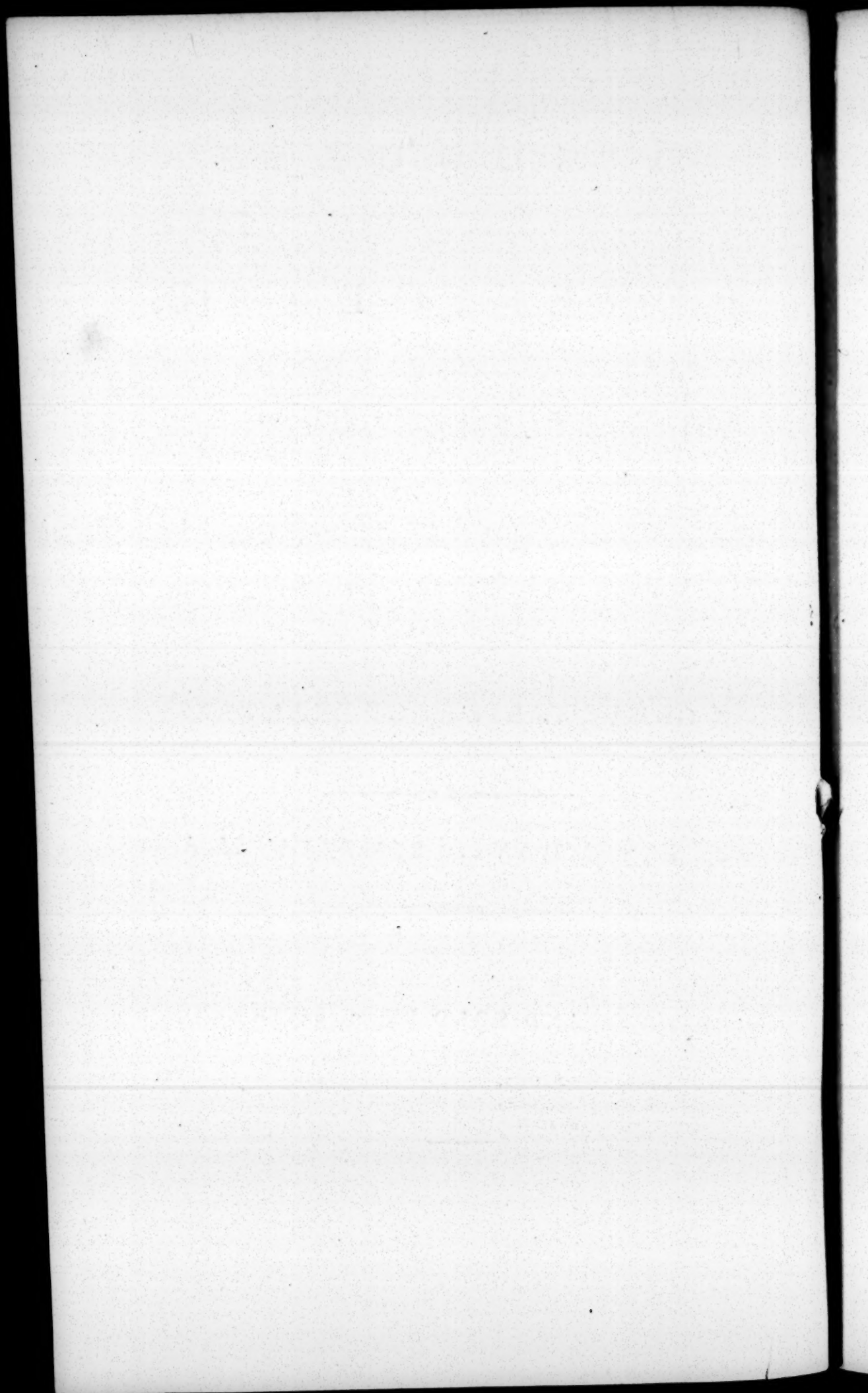
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M.DCC.LXXXIX.





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TO  
THE FRIENDS AND BENEFACTORS  
OF MANKIND,  
BY WHAT NAMES SOEVER DISTINGUISHED,  
AND  
HOWSOEVER THEIR MUNIFICENCE  
IS APPLIED,  
THIS DISCOURSE ON BENEFICENCE,  
AND  
THE WONDERFUL REMUNERATIONS OF  
DIVINE PROVIDENCE  
TO CHARITABLE MEN,  
IS MOST HUMBLY AND RESPECTFULLY  
INSCRIBED,  
BY THEIR AFFECTIONATE SERVANT,

*The Author.*

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*The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing. Ps. 145. 15, 16.*

*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. Mat. 4. 23.*

*Whofo hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John, 3. 17.*

*Nihil est tam angusti animi, tamque parvi, quam amare divitias: nihil honestius, magnificentiusque, quam pecuniam contemnere, si non habeas: si habeas, ad beneficentiam liberalitatemque conferre. Cicero.*

*Errat, si quis existimat facilem rem esse donare. Plurimum ista res habet difficultatis, si modo consilio tribuitur, non casu et impetu spargitur. Seneca.*





## P R E F A C E.

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*SEVERAL* years ago I met with an old book, written by the Reverend Thomas Gouge, formerly Rector of Black Friars Church in London, entitled, “*The Surest and Safest Way of Thriving.*” The subject appeared to me so important, and the arguments so weighty, that I resolved to sit down and write a discourse upon the same theme. This I have at length executed. Some of the examples and reasonings here introduced, are extracted from that pious author; but yet the manner of treating the whole is so different, that the discourse may be properly considered as an original. A smaller number of examples would, no doubt, have been more consistent with the idea of a just composition, and have cost me much less trouble; but though this department of the discourse is confessedly disproportionate, it will probably be the most acceptable to the generality of Readers, and have a greater tendency to do good than all the reasonings of the other parts. Example is more prevalent than precept. Besides; I wished, for my own satisfaction, to bring into one view a number of well-authenticated instances of persons, who have been remarkable for their exertions in the cause of beneficence and humanity. I don’t remember to have seen or heard of any treatise of the same kind, at least on so extensive a plan, in the English language. It is true the texts of scripture adduced are in the bible, and the human testimonies and examples of beneficence produced in the course of the treatise are dispersed through a great number of volumes, to which the learned may have constant access; but my business has been to bring them into one view, and to treat the subject in a way that is levelled to every capacity.



*Originally it was delivered in two discourses from the pulpit, and therefore I have retained the form it then assumed; though, now that it is laid before the public, it is greatly altered and enlarged. If the reader should be wishful to trace my authorities for the examples of beneficence, he will find them in the Biographia Britannica, the History of England, and other books of a similar kind, which are proper to be consulted on such subjects. I did not think it necessary to specify always the book and page from whence the extracts are made; as most of them are very well known, and would, indeed, subject me to immediate detection, were I disposed to represent things otherwise than they really are. If the Discourse affords pleasure and instruction to the Reader; and especially if it excites any one to imitate the example of the blessed Jesus in doing good, the end for which it was composed will be answered. Remember me, O God, for good, and spare me according to the greatness of thy mercy.*





A

## DISCOURSE, &c.

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DEUT. 15. 10.

*Thou shalt surely give unto thy brother, and thy heart shall not be grieved when thou givest unto him; because that for this the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.*

**T**H E R E are several things in the law of Moses, which, to a prejudiced or superficial observer, appear very strange, and highly unworthy, not only of the wisdom of heaven, to which they are ascribed, but even of a wise and sensible man. Yct even these parts of his law, which seem the most trifling and insignificant, or even foolish, to such an observer, will appear, when duly weighed by a fair and well-informed mind, replete with wisdom, goodness, and truth. Our ignorance or prejudice oftentimes leads us to say and do those things, which, were we better informed, we should be ashamed either to say or do. Hence it may be observed, we shall always find the best men, the most meek and humble; and men the most truly wise and learned, the most modest and diffident: while the ignorant and unlearned shall  
ever

ever be found the most positive and confident; and the wicked, and those who are far from genuine righteousness, the most proud and arrogant in their religious pretensions.

The law recorded in the verses preceding our text will seem of this sort, if only carelessly attended to: but, if duly weighed and understood, must surely appear full of benignity and mercy. *At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother, because it is called the Lord's release. Of a foreigner thou mayest exact it again; but that which is thine with thy brother, thine hand shall release: save when there shall be no poor among you: for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day. For the Lord thy God bleisseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand: and thy eye be evil against thy poor brother, and thou givest him nought,*

nought, and he cry unto the Lord against thee, and it be sin unto thee. And then come in the words of our text—*Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.*—The divine historian and lawgiver then adds—*For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.*

It may be observed, that in this law, and indeed in every other of the divine laws, especially those of a moral nature, there is either expressed or understood these three things ; first, a command ; secondly, a promise ; and, thirdly, a threatening. The command here is, Be generous and liberal to the poor and needy : the promise is, If you are generous and liberal to the poor and needy, you shall prosper in all your temporal concerns and worldly undertakings. If you are not generous and liberal according to the utmost of your ability ; but covetous, stingy, cruel, narrow-minded, then the threatening implied is, You shall not prosper in the things you put your hand unto ; or if you do get riches, and succeed for a time in your unhal- lowed schemes, there shall be a worm at the root of all your seeming prosperity, and you or your children, to the third and fourth generation, shall assuredly come to nought at the last.

Few people seem to make any doubt but that the merciful and bountiful man, if he is otherwise a consistently religious character, shall be highly rewarded



rewarded in the world which is to come. The holy scriptures contain abundance of promises of glory and happiness to all such persons; yea, and assure us also, that the exaltation of our next state shall be more or less glorious in proportion as we have been more or less merciful and liberal in this. For though the word of God disclaims the merit of good works, and constantly declares, that we are pardoned freely by the grace and mercy of God through the redemption that is in Christ Jesus; yet it always, at the same time, assures us, that every man shall be rewarded or punished at the last day according to his works. Scripture being judge, according to the quantity and quality of every man's works shall undoubtedly be the measure and degree of his final happiness or misery. Take a few of the many declarations we meet with to that purpose: *Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.* Luke 12. 33. — Again: *Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.* Luke 16. 9. — Again: *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* 1. Tim. 6. 17, 18, 19. — Again: — *For we must all appear before the judgment-seat of Christ, that every one may receive*



ceive the things done in his body, according to that he hath done, whether it be good or bad. 2. Cor. 5. 10. It is hard to say, whether the eloquence or importance of these four passages of the sacred writings is greater. —I will produce one more: *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee: but when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.* Luke 14. 12—14. I ask where the Christians dwell who regard this precept? It has been my misfortune to know very few of them. We should do well, however, to remember where it is written: *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* Mat. 7. 21. *Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man, that, without a foundation, built an house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.* Luke 6. 46—49.

In Baronius's Annals we have a strange story of a certain man named Evagrius; and, as it is illustrative of the present subject, I will relate it at large, without considering myself engaged for the truth of it.

Sophronius, bishop of Jerusalem, assureth us in a very serious manner, that Leontius Apiamensis, a most faithful and pious man, who lived many years at Cyrene, assured them, that Synesius, who of a philosopher became a bishop, found at Cyrene one Evagrius, who had been a former fellow-student with him in philosophy for a long time, whom he now persuaded to embrace the Christian religion, and, after a long and obstinate debate, he at last yielded to the truth, and was baptized with his whole house: after which finding by his perusal of the New Testament, such vast and glorious rewards promised to charity and alms-giving, he brought to Synesius three hundred pounds of gold, to be distributed among the poor; desiring withal a note of the bishop's hand, that he had received so much of him to be repaid by the Lord Jesus Christ in the succeeding world; and having obtained it, he ordered his sons to put this note in his hand when he died, and to shut it up with him in his coffin; which they accordingly did: and that on the third night after his decease, he appeared to Synesius, and said unto him, Go to my sepulchre and take thy bill; for I have received the debt, and am fully satisfied; which for thy assurance I have written with mine own hand. Whereupon the bishop informed the sons of the deceased of what he

he had seen, not knowing what they had done with the note by their father's order; and they going altogether to the grave, found the bill in the dead man's hand, thus subscribed: I Evagrius, the philosopher, to the holy bishop Synesius, greeting: I have received the debt which in this paper is written with my hand: I am satisfied, and have no action against thee for the gold which I gave thee, and by thee to Christ our Saviour. They that saw the thing admired and glorified God, that gave such wonderful evidences of the accomplishment of his promises to his servants; and Leontius testifieth, that this paper, thus subscribed, was carefully kept in the church at Cyrene in his time, to be seen by as many as desired it. — *He that is able to receive it let him receive it.*

But not to dwell unnecessarily upon a truth which is almost universally acknowledged, we will now turn our views to a consideration which is equally scriptural with the former, very important at the same time, and yet, so far as my observation reaches, scarce ever attended to by the generality of professing Christians. And this is, That bountifulness and liberality to the poor, when rightly performed, shall be recompensed in this world, not only with peace and satisfaction of mind, but with an increase of temporal blessings and prosperity: so that what any of us give to the poor and needy in a way of charity, from proper motives and on warrantable principles, there is undoubted ground to expect it shall be returned to us or our children, in this world, with abundant increase.

Yet



Yet it may be proper here to observe, that though this is undoubtedly a general rule, it is not denied but it may admit of some exceptions. A charitable man may possibly be reduced to straits and difficulties by being imprudently bound for other persons, or by lending more than is proper, or by carelessness, or want of skill in business, or by some secret sin in which he liveth, that may justly bring a temporal curse upon him; so that his liberality to the poor may not be a sufficient protection for him against calamity and distress, even of the most pungent kind. But this we will venture to assert, notwithstanding such exceptions as the above, that, as covetousness, narrowness of mind, and penuriousness towards the poor and needy, is the readiest way to poverty and want; so Christian charity, rightly and duly performed, is the surest way to bring down God's blessing, and to fill us with honour, and riches, and prosperity.

This may seem a strange assertion to many uncharitable and worldly-minded people, who are unacquainted with the wonderful efficacy of God's promises, that Giving should be the surest way of Getting; and that the more liberal any man is, the more likely he is to thrive and prosper in the world: yet nothing is more clearly laid down in the holy scriptures, and found to be more true by the experience of multitudes of good people of all ages. And I am verily persuaded, my brethren, that there is seldom or never any man that maketh a conscience of this duty, who in the simplicity of his heart giveth out to the poor, in every way he conceives to be most useful, proportionably to what  
God



God hath bestowed upon him ; but if he do narrowly observe the dealings of God's providence towards him, he shall find the same doubled and redoubled upon him in temporal blessings. And I dare challenge all the world to produce one instance, or at least any considerable number of instances, of any truly merciful and compassionate man, whose liberality to the poor hath undone him. On the contrary, as living wells of water, the more they are drawn, the more freely and plentifully they do flow, so the substance of those men, who are much given to charity, doth oftentimes increase and multiply in the very distribution. In like manner as when our Saviour broke and distributed the five loaves and few fishes among five thousand people, they were by his divine power encreased and multiplied so as to satisfy all their craving appetites, with a considerable proportion to spare.

But these general assertions, it may be said, produce little or no conviction in the mind ; we will therefore endeavour to prove the point, First, from the Word of God : Secondly, from the opinions of pious and learned men : Thirdly, from the reason and nature of things : and, Fourthly, from a variety of instances where God hath actually fulfilled his own gracious promises to the bountiful and generous soul, in the manner we have already represented.

Now the holy writings are by no means sparing upon this pleasing subject. There are several promises both in the Old and New Testament that must strike every unbiassed person in a very powerful way. And I wish to bring all these promises  
and

and declarations of the word of God into one view, in hope that their force when thus supporting and co-operating with each other, will be found altogether irresistible upon every well-disposed and ingenuous hearer.

1. And, my brethren, it appears to me this one portion of the word of God, which I have already produced as the text and context, is well worthy of our sober and attentive consideration : and if there were no other of the same nature and tendency in the whole bible, this alone is sufficient to establish the doctrine in question. *If there be among you a poor man, of one of thy brethren, within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother : but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand : and thy eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.*

Here you see, my brethren, is a positive command to be liberal to the poor : and here is also an absolute promise of worldly prosperity to those who are so. The veracity of the great God is therefore engaged

engaged to see that his own promise be accomplished to all those happy persons who are the proper objects of it.

2. Again: *Honour the Lord with thy substance, and with the first-fruits of all thine encrease: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.* Prov. 3. 9, 10. Here likewise is a command and a promise. The command is, Do all the good you can to the souls and bodies of men with those riches the providence of God has kindly bestowed upon you, and then the promise runs, *Your barns shall be filled with plenty, and your presses shall burst out with new wine: your riches shall so encrease and multiply that you shall hardly know how or where to dispose of them. Your barns shall be filled with plenty, your shops, your cellars, your warehouses, your coffers where you bestow your money, shall overflow with abundance.*

3. Again: *Cast thy bread upon the waters and thou shalt find it after many days.* Ecclesiastes 11. 1. Or as it would be more intelligibly translated—*Cast thy seed upon the moist ground, and thou shalt find it after many days.*—Here also is a command enjoined and a promise made. Do good—hoard not your money—give to the poor—be free and bountiful to the souls and bodies of men; and your liberality shall not be buried and lost; you shall be sure to find the seed you sow again, though it may please God to try your patience for a time, and make you wait many days for the accomplishment of his promise.

4. Again: *There is that scattereth, and yet encreaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.* Prov. 11. 24. The meaning of

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which



which scripture plainly is : There are some persons who lay out their money and spend their fortunes in doing good to others, and yet they are so far from being made worse, or impoverished thereby, that the more they give, the more they encrease in worldly goods : and there are others, who, having no pleasure in doing good, hoard up their substance ; and they are so far from being enriched thereby, that, some how or other, they do not thrive and get forward in the world. A secret curse seems to hang over what they have, and they do not flourish as might be expected.

5. Again : *The liberal soul shall be made fat ; and he that watereth shall be watered also himself.* Prov. 11.

25. The liberal, the generous, the bountiful, the merciful man, as the present reward and encouragement of his liberality, shall be full and abound, shall grow and prosper in this world's goods. He that hath watered and refreshed others by his bounty, shall be watered, and refreshed, and enriched also himself.

6. Again : *He that hath pity upon the poor lendeth unto the Lord : and that which he hath given will he pay him again.* Prov. 19. 17. Here too we see, all the money that is given to the poor, from proper motives, is so much lent to the Lord, and God hath promised to pay it every penny again. He will either bestow and make a return in kind, or an equivalent. All the money that is freely, and willingly, and without constraint given to the poor is lent to God : it is cast into the treasury of heaven : God himself vouchsafes to become our debtor, though



though we can only give him of what he hath first bestowed upon us. O happy is the man that becomes a creditor to his Creator, and makes, by his liberality to the poor of his flock, God himself his debtor! *The earth is the Lord's and the fulness thereof.* The man therefore can never fail of being repaid, who has laid out his money in doing good to the bodies and souls of the poor of Christ's flock, and has the Author of nature for his paymaster.

7. Again: *He that giveth to the poor shall not lack.* Prov. 28. 27. Every truly charitable man then may rest assured, that he himself shall never come to want. The good providence of God will always provide for such. *Even in a time of dearth they shall have enough.* I have been young, says the royal Psalmist, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *He is ever merciful and lendeth, and his seed is blessed.* Ps. 37. 25, 26.

8. Again: *Blessed is he that considereth the poor; the Lord shall deliver him in the time of trouble.* *The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.* *The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.* Ps. 41. 1, 2, 3. The man who considereth and relieveth the wants of the poor, is here again you see, my brethren, represented as the peculiar care of heaven. And when he himself comes to be in a state of affliction and distress, God hath promised to support him, to strengthen him, and to administer suitable consolation.

9. Again : The 112 psalm is a kind of promise, or rather an eulogium upon the charitable man, from beginning to end. *Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth : the generation of the upright shall be blessed. Wealth and riches shall be in his house ; and his righteousness endureth forever. Unto the upright there ariseth light in the darkness : he is gracious, and full of compassion, and righteous. A good man sheweth favour and lendeth : he will guide his affairs with discretion. Surely he shall not be moved forever : the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings : his heart is fixed, trusting in the Lord. His heart is established ; he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor : his righteousness endureth forever ; his horn shall be exalted with honour. The wicked shall see it, and be grieved ; he shall gnash with his teeth, and melt away : the desire of the wicked shall perish.*

10. Again : How remarkably strong and pertinent to our present purpose are the words of the evangelical prophet ? *If thou deal thy bread to the hungry, and bring the poor that are cast out to thy house ; and when thou seest the naked, if thou cover him, and that thou hide not thyself from thine own flesh, by turning thy face from him in the time of his necessity ; then ! then ! see, my brethren, what a gracious promise of signal blessing followeth thereupon ! Then shall thy light break forth as the morning ; that is ; the night of thine adversity shall be done away, and the day-spring of thy prosperity break forth as the morning light : And thy righteousness shall go before thee ;*

thee ; that is ; the fruit and reward of thy liberality shall be visible to all : *The glory of the Lord shall be thy reward* ; that is ; the God of glory shall by his power and providence go before thee, and surround and follow thee with his blessings.

*If thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity ; that is ; thy adversity shall be turned into prosperity : And the Lord shall guide thee continually, and satisfy thy soul in drought ; that is ; as thou didst satisfy the poor man's soul by supplying his wants, so the Lord will supply thee with a sufficiency, at least, even in the times of drought and scarcity. He will make fat thy bones, and thou shalt be as a watered garden, and like a spring of water, whose waters fail not.* All these figurative expressions are strongly significant of that most flourishing condition, which is the common lot of all those highly favoured servants of God, who are eminent for their compassion to the poor.

11. The above exceedingly great and precious promises are all contained in the Old Testament. Let us examine if there be any thing of the same kind in the New. And here it may be proper to premise, that the New Testament promises more immediately regard the things which are eternal. But though this is readily granted, yet we meet with some, which are very full and strong, and which clearly regard temporal prosperity. *Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with*



*persecutions ; and in the world to come eternal life.* Mark 10. 23, 30. In these words our blessed Saviour seems to assure his disciples, that whosoever shall part with their estates, or with any part of them, for his sake and in his cause, should receive an hundred fold in the present world. For every shilling they should part with in the cause of Jesus Christ and his gospel, they should receive an hundred even here in this world, and in the world to come life everlasting.

12. Again: What a variety of expressions doth our Saviour use, in his fine sermon in the plain, to assure us of a large reward? *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.* Luke 6. 38. In our dealings one with another, we account it good measure when it is heaped up; but when it is not only heaped up, but pressed down, that is more: but when it is heaped up, pressed down, and running over, no man can say but this is extraordinary measure indeed. Yet this is the manner in which the ever-blessed God deals with merciful men. They shall have mercies and blessings in rich abundance, heaped up, pressed down, and running over.

13. Again: *He that soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully.* 2 Cor. 9. 6. The meaning of which declaration seems to be: If we give little to our fellow-creatures, and in a niggardly manner, we shall

shall receive but little from the hands of God; but if we chearfully embrace every opportunity of doing good, and give to the poor upon all proper occasions, in a free, bountiful, and liberal way, according to our ability, God, the great Lord of nature, in whose hands are durable riches and honours, hath engaged amply to repay us, and will never suffer any of his creatures to be losers by their generosity to any of the sons and daughters of adversity.

Thus you see, my brethren, there are so many promises both in the Old and New Testament of temporal, as well as of spiritual and eternal blessings to the merciful, that there can be no question made of the truth of the doctrine. And, to use the expressions of a learned man, “ By all those  
“ testimonies from the word of God, I conceive  
“ this doctrine as clear as any in the scripture;  
“ that the promise of temporal plenty to the liberal  
“ is so distinct and infallible, that it can be no less  
“ than, 1. A very gross ignorance of plain scripture not to observe it; and 2. An act of arrant  
“ infidelity, not to believe it.”

Now though these passages from the holy bible are abundantly sufficient to convince any sincere Christian of the truth of the doctrine, yet for our further satisfaction I will produce the opinions of several persons of great name in the world upon the same subject.

1. Jesus, the wise son of Sirach, gives us some very wholesome directions how to conduct ourselves towards the poor, and assures us, that God will  
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take notice of our kind behaviour to them. “ My son,” says he, “ defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful ; neither provoke a man in his distrefs. Add not more trouble to an heart that is vexed, and defer not to give to him that is in need. Reject not the supplication of the afflicted, neither turn away thy face from a poor man. Turn not away thine eyes from the needy, and give him none occasion to curse thee : for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. Deliver him that suffereth wrong, from the hand of the oppressor : and be not faint-hearted when thou fitteft in judgment. Be as a father unto the fatherless, and instead of an husband unto their mother : so shalt thou be as the son of the Most High, and he shall love thee more than thy mother doth.” Ecclesiasticus 4th chapter.

Again : “ My son, according to thy ability do good to thyself, and give the Lord his due offering. Remember that death will not be long in coming ; and that the covenant of the grave is not shewed unto thee. Do good unto thy friend before thou die, and according to thy ability stretch out thine hand, and give to him.” Ec. 14th chapter.

Again : “ Help the poor for the commandment’s sake, and turn him not away because of his poverty.”



“ verty. Lose thy money for thy brother and thy  
 “ friend, and let it not rust under a stone to be  
 “ lost. Lay up thy treasure according to the  
 “ commandments of the Most High, and it shall  
 “ bring thee more profit than gold. Shut up alms  
 “ in thy store-houses ; and it shall deliver thee  
 “ from all affliction. It shall fight for thee against  
 “ thine enemies, better than a mighty shield and  
 “ strong spear.” Ec. 29th chapter.

And again : “ Give unto the Most High accord-  
 “ ing as he hath enriched thee : and as thou hast  
 “ gotten, give with a chearful eye. For the Lord  
 “ recompenseth, and will give thee seven times as  
 “ much.” Ec. 38th chapter.

Venerable Tobit gives similar advice to his son :  
 “ Give alms of thy substance : and when thou  
 “ givest alms let not thine eye be envious, neither  
 “ turn thy face from any poor, and the face of God  
 “ shall not be turned away from thee. If thou  
 “ hast abundance, give alms accordingly : if thou  
 “ hast but a little ; be not afraid to give according  
 “ to that little. For thou layest up a good treasure  
 “ for thyself against the day of necessity.” Ch. 4th  
 7, 8, 9.

Good old Homer, who lived after the time of  
 Solomon, has a sentiment very much in the spirit  
 of one in the book of Proverbs.

— “ Πρὸς γὰρ Διὶ εἰσὶν ἅπαντες

“ Ξεινοὶ τε πτωχοὶ τε· δόσις δ’ ὀλίγη τε φίλη τε.”

Mr. Pope translates the passage thus :

“ By Jove the stranger and the poor are sent,  
 “ And what to those we give, to Jove is lent.”

We

We have a passage somewhat similar in Pindar. It is thus translated by Mr. West :

- “ I hate the miser whose unsocial breast
- “ Locks from the world his useless stores.
- “ Wealth by the bounteous only is enjoy'd,
- “ Whose treasures in diffusive good employ'd,
- “ The rich returns of fame and friends procure,
- “ And 'gainst a sad reverse, a safe retreat insure.”

4. There is a fine epigram in Martial to this purpose :

- “ Callidus effracta nummos fur auferet arca :
- “ Prosterne patrios impia flamma Lares :
- “ Debitor usuram pariter, fortemque negabit :
- “ Non reddet sterilis femina jacta seges :
- “ Dispensatorem fallax spoliabit amica :
- “ Mercibus extractas obruet unda rates :
- “ Extra fortunam est quidquid donatur amicis :
- “ Quas dederis, solas semper habebis opes.”

The artful thief may break open your strong-box, and steal your money : the devouring flames may lay your house and all your goods in ruins : the debtor may refuse to pay both principal and interest : your lands may prove barren, and not return even the seed that was cast into them : a deceitful mistress may defraud the steward of your property : the waves may bury your ships and all your merchandize in the bottom of the sea : whatsoever you bestow upon your friends is out of the power of fortune : those riches you have employed in doing good are the only part of your estate which you shall enjoy for ever.

The two following, which I have somewhere met with, are to the same purpose :

- 5. “ Da dum tempus habes : tibi propria fit manus hæres :
- “ Aufert hoc nemo quod dabis ipse Deo.”

Be

Be charitable while time is allowed you ; let your own hand be your heir : no person can deprive you of that which you give to God.

6. “ Quod expendi habui ;  
 “ Quod donavi habeo ;  
 “ Quod negavi punior ;  
 “ Quod servavi perdidit.”

That which I have spent I had ; that which I have given I have ; that which I have refused to bestow I am punished for ; that which I have saved I have lost.

7. St. Jerome, with all his experience, affirms, he did not remember to have read, that ever any charitable person died an evil death.—“ Nunquam  
 “ memini me legisse malâ morte mortuum qui libenter opera charitatis exercuit.” Ad Nepot.

8. Clemens Alexandrinus affirms, that not he who possesseth wealth, and keeps it by him, but he that distributeth it is rich ; neither is it the having, but the laying out of riches, that makes men rich.  
 “ Non qui habet et servat, sed qui impertit est  
 “ dives : et impertitio, non autem possessio divites  
 “ facit.” Pædag. lib. 3.

9. Isidorus assures us, that we lose all earthly things by keeping them, and by giving them away we keep them.—“ Terrena omnia servando amittimus, largiendo servamus.”

10. St. Basil somewhere saith, “ Lucrum est  
 “ egenis dare.” It is the best way of thriving to give to them that are in want.

11. St. Augustine in one of his epistles has these words ; “ Da modicum ut recipias centuplum.” Give a little, and thou shalt receive an hundred fold.

12. Peter



12. Peter Raven in one of his sermons, when speaking upon this subject, uses these strong words: “ Da pauperi ut detur tibi, quicquid pauperi deris tu habebis, quod non dederis, habebit alter.” Give to the poor, and it shall be given to thee. Whatsoever thou givest to the poor, thou securest to thyself: what thou withholdest, another shall possess.

13. Cornelius a Lapide, in his comment upon the bible, Prov. 19. 17, declares, that God twice pays what is lent to him, once in this world, by multiplying the wealth of alms-givers; and then in heaven he pays it over and over. “ Deus bis solvit hoc fœnus, scilicet semel in terrâ, secundo in cœlo. In terra enim eleemosynariis multiplicat opes; in cœlo autem longè plura, & majora rependit.”

14. The pious and learned Dr. Hammond in his sermon on the poor man's Tithing, amongst many other sentiments to the same purpose, hath the following: “ Alms-giving or mercifulness was never the wasting or lessening of any man's estate, to himself or his posterity, but rather the encreasing of it.”

15. Bishop Taylor, in his Rules for Holy Living and Dying, is like minded: “ That portion of our estate,” says he, “ out of which a tenth, or a fifth, or a twentieth, or some offering to God for religion and the poor goes forth, certainly returns with a great blessing upon all the rest. It is like the effusion of oil by the Sydonian woman; as long as she pours into empty vessels, it could never cease running: or like  
“ the

“ the widow's barrel of meal, it consumes not as  
“ as long as she fed the prophet.”

The same excellent bishop in his *Life of Christ* has these words : “ Whatsoever is vainly spent is  
“ the portion of the poor ; whatsoever we lose in  
“ idle gaming, revelling, and wantonness, or prodigality, was designed by Christ to refresh his  
“ own bowels, to fill the bellies of the poor ;  
“ whatsoever lies in our repository useless and superfluous, all that is the poor man's inheritance :  
“ and certainly there is not any greater baseness than  
“ to suffer a man to perish, or be in extreme want  
“ of that which God gave me for him, and beyond  
“ my own needs. It is unthankfulness to God, it  
“ is unmercifulness to the poor, it is improvidence  
“ to ourselves, it is unfaithfulness in the dispensation of the money, of which God made him  
“ but the steward, and his chest the bank for the  
“ exchange and issuing it to the indigent.”

16. The author of the *Whole Duty of Man* is of the same opinion : “ God may defer, but he  
“ never forgets ; we may safely reckon, that so  
“ much as we have bestowed in works of charity,  
“ so much with increase we have secured in the  
“ hands of God ; who will either return it in temporal blessings, or repay it with interest.”

17. Bishop Hall, in his letter to Mr. Thomas Sutton, uses various arguments to prevail with him to be liberal to the poor ; and amongst others has these words : “ The Christian who must imitate  
“ the high pattern of his Creator : knows his best  
“ riches to be bounty. — O happy is that man,  
“ who

“ who may be a creditor to his Maker ! Heaven  
“ and earth shall be empty before he shall want a  
“ royal payment.”

18. Bishop Beveridge has an excellent sermon upon Alms-giving, near the close of which he speaks in the following manner : “ Whatsoever it is  
“ wherein we fancy ourselves rich, if we make no  
“ use of it, we are never the better nor richer for  
“ it. Silver and gold, if hoarded up, is no more  
“ to us than when it lay in the mine ; for it is all  
“ one, whether we have it not at all, or to no  
“ purpose. We may imagine ourselves to be rich,  
“ and others, as well as ourselves, may repute us  
“ to be so ; but we may as well think ourselves, or  
“ be thought by others, to be good, as to be rich,  
“ for the having of such things which we never  
“ use, and so dispossess ourselves of them. Nei-  
“ ther is it possible for us to enjoy, or employ  
“ what we have, any other way but by imparting,  
“ what we ourselves have no absolute necessity of,  
“ towards the relief and support of others. For  
“ setting aside what is necessary for the main-  
“ tenance of ourselves and families, all the rest, if  
“ not employed this way, will either turn to no  
“ account, or else to a bad one. We must either  
“ make no use of it at all, or else abuse it by  
“ throwing it away upon our lusts and luxury,  
“ pride, ambition, or the like ; by which means it  
“ will prove mischievous, prejudicial, and de-  
“ structive to us. Whereas if we disperse it among  
“ the poor, we shall then put it to the proper use  
“ which it was at first designed for, and for which  
“ God



“ God entrusted it with us ; for with part we supply our own, and with the rest we shall relieve the necessities of others, and so the whole will become useful either to ourselves or others.

“ This also is the only way to preserve, as well as to employ our estates ; a thing which I am confident we all desire ; for having taken a great deal of pains to get an estate, we would keep it as long as we can ; and, if possible, never be deprived of the use and comfort of it. But we may assure ourselves, there is no such way of preserving what we have gotten, as by imparting it to others. For we have no security at all for it, so long as we have it in our own possession, but are in continual danger of being robbed or cheated of it, or of losing it some way or other. There are a thousand ways whereby God can take it from us in a moment ; and indeed we tempt him to do so, by refusing to pay that tax or tribute, which he hath imposed upon us for it. So that there is no way imaginable to insure what we have got, but by a free and liberal distribution of it to the use of the poor ; for by this means we lodge it in the hands of Omnipotence itself ; a place where no deceit, no guile, no rapine, no moth, no corruption, no misfortune whatsoever can come near to it.—What we have is only God’s in our hands, but what we give is our own in his hands. What we have, God hath lent to us to lay out for him ; but what we give, we lend to God to lay up for us ; and we have his own infallible word for it, that he will be faithful to us, and pay it us again.

“ And

“ And how is it possible then, that we should have  
 “ any security for our money comparable to this of  
 “ transmitting it by the poor into the bank of hea-  
 “ ven, where we shall certainly find it another  
 “ day, with infinitely more interest and increase,  
 “ than here we can desire or imagine?

“ And I would have us to consider farther, that  
 “ this is the only way of encreasing our estates ;  
 “ for returning it by alms into God’s hands, we  
 “ shall not only have a sure pay-master, but one  
 “ that will return it again to us with extraordinary  
 “ use and interest for it. An hundred for one is  
 “ the common rate he gives at present, but ten  
 “ thousand times ten thousand, yea, infinitely  
 “ more in the life to come.”

19. Archbishop Tillotson is copious upon this  
 subject. In the 213 sermon he observes, that  
 “ to be beneficial and to do good to others, hath  
 “ the happiness of a great reward. There is no  
 “ grace or virtue whatsoever which hath in scrip-  
 “ ture the encouragement of more and greater  
 “ promises than this, of happiness in general ; of  
 “ temporal happiness in this life ; of happiness at  
 “ death ; and of everlasting happiness in the world  
 “ to come.”

20. The celebrated Dr. Clark is clearly of the  
 same judgment. “ The charitable man,” says he,  
 “ in the natural and ordinary course of things lays  
 “ up for himself a truer security against the acci-  
 “ dents of the world, in the love and favour, the  
 “ affection and good-will of men ; than he could do  
 “ by hoarding up the largest treasures. He leaves  
 “ behind

“ behind him an honourable memory, which will  
“ be a benefit to his children and posterity after  
“ him. He has moreover special promises of the  
“ particular blessing and protection of Providence  
“ to himself and his posterity: and the largest  
“ promises of the life to come.”

The pious and excellent Mr. Nelson, in his Address to Persons of Quality and Estate, reasons strongly in behalf of this view of Charity. Amongst many other arguments he uses the following:

“ Men disposed to hold fast the good things of this  
“ world, are not inclined to part with their treasures for spiritual and invisible riches; they require gold for gold: besides, they expect farther assurances of receiving with usury, what they part withal with so much difficulty. Now, to men of this temper, I would only observe, that God vouchsafes very often to encrease the riches of those, who lend to him by having pity upon the poor. Let us remember, what happened in the desert, when our Saviour with five loaves fed the multitude that followed him. These five loaves were all the provision the apostles had, yet they distributed them with joy, when the wants of the people required a supply. Did they lose any thing by bestowing in this manner what they had for their subsistence? On the contrary, there were five thousand fed with these loaves, and yet there remained for them twelve baskets full. This liberality very much encreased their provision. Now this miraculous supply is a true figure of what often happens to

C

“ charitable



“ charitable persons. We have seen great families  
“ ruined by luxury and gaming : and debauchery  
“ daily over-turns the best established fortunes ;  
“ nay, very often men fall into poverty by the same  
“ ways, which human prudence judges to be the  
“ fittest to encrease their wealth : but when did  
“ ever charity bring a man to a morsel of bread ?  
“ Shew me those children that are left destitute by  
“ the alms-deeds of their fathers ; though we daily  
“ meet with those that are ruined by the commerce or  
“ by the employments of their parents. On the  
“ contrary, how many extraordinary things happen  
“ to multiply what charity hath scattered abroad ?  
“ And there are few persons, who have very much  
“ loved this virtue, and steadily practised it, but  
“ have experienced something that was miraculous  
“ in this matter ; not that God always makes use  
“ of extraordinary ways to repay what we have  
“ thus lent him, but very often doth it by natural  
“ means, which his wisdom disposes in a manner  
“ equally gentle and efficacious. You have often  
“ admired those great rivers, which from all parts  
“ of the world pour into the sea. These rivers  
“ in their source are but little streams of water,  
“ which, by several channels, came from the same  
“ ocean, and which return thither with that pomp  
“ and encrease which you behold. It is in the  
“ same manner that God returns to us an hundred  
“ fold, even by open and glaring methods, that  
“ which charity hath secretly slid into the hands  
“ of the poor. An unexpected inheritance, the  
“ determination of a law-suit in our favour, the  
“ success

“ success of a great adventure, an advantageous  
 “ match, are sometimes the recompences of charity  
 “ in this world.”

22. Let us, lastly, hear the pious Herbert :

- “ In alms regard thy means, and others merit ;
- “ Think heav’n a better bargain than to give
- “ Only thy single market-money for it.
- “ Join hands with God to make a man to live.
- “ Give to all something ; to a good poor man,
- “ Till thou change names, and be where he began.
- “ Man is God’s image ; but a poor man is
- “ Christ’s stamp to boot ; both images regard.
- “ God reckons for him, counts the favour his :
- “ Write, So much giv’n to God ; thou shalt be heard.
- “ Let thy alms go before, and keep heav’n’s gate
- “ Open for thee ; or both may come too late.”

Thirdly, we may attend to the reasons, which we proposed to offer to your consideration, why the all-sufficient God should bless with temporal prosperity those of his servants who have been bountifully inclined towards the poor and needy.

1. And the first may be taken from the essential goodness and bounty of the great God, which are such, that he will not suffer any work of charity to go without a full recompence of reward. It seems, according to all our notions of things, to be inconsistent with the greatness, independence, and all-sufficiency of the Divine Being. *Of him, and through him, and to him are all things ; to whom be glory forever. Amen.*

2. The second reason may be adduced from the faithfulness and righteousness of God. For having in his word graciously promised to recompense and reward our beneficence, his faithfulness and righte-

ousness engage him to make good what he hath promised : so that, in all applicable cases, the great God cannot but be as good as his word. Men may be forward in promising, and slow in performing ; but with God, who is faithful and true, saying and doing are all one. *He is not a man that he should lie ; neither the son of man that he should repent : hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good ? — All the promises of God in Christ Jesus are yea and amen ; all firm, and stable, and sure to be accomplished. Heaven and earth shall pass away, but God's word shall never pass away. — He is not unrighteous ;* saith the apostle, *to forget your work and labour that proceedeth of love ; which love ye have shewed for his name's sake, who have already ministered to the saints, and yet continue to minister.* The meaning of which strong expression is, God will be so far from forgetting, that he will righteously remember, so as to recompense, and to return into their own bosoms every act of kindness shewn to any of his poor and needy creatures, even to the giving of a cup of cold water in the name of Jesus.

4. Let us in the Fourth place produce a few instances where charitable and large-hearted persons have been abundantly recompensed in temporal mercies for the kindness they have shewn to those who have been in want. To these, however, we will not altogether confine ourselves, but proceed upon a more extended plan.

1. A famine prevailed in the land of Judea in the days of Elijah. The prophet was in want. The widow of Zarephath generously and disinterestedly took



took him into her house to support him, though she herself and her child were almost on the point of dying with hunger. And in return, when she came to be in absolute need, which was very soon the case, the Almighty abundantly recompensed her charity by miraculously preserving and encreasing her barrel of meal and her cruse of oil, so that she and her family were comfortably supported all the time of the famine, while thousands all around her were in the utmost want and distress. Nor was this the only favour she received from the hand of God, in consequence of her liberality to the prophet : for when her son had been taken ill and died, he was restored to life again by the prayers of that very prophet whom her bounty had fed. This piece of history is related with wonderful simplicity in the seventeenth chapter of the first book of Kings.

2. The Shunammite's kindness to the prophet Elisha was also amply rewarded :

1. By the gift of a son after long barrenness :
2. By the restoring her son to life again after he had been some time dead.
3. By forewarning her of an approaching famine.
4. By the restoration of her house and land, which had been lost by her long absence, during the continuance of the famine. 2 Kings 4th and 8th chapters.

3. Remarkable is the instance of pious Job. What a merciful man he was we read in the 29th and 31st chapters. *When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the father-*

less, and him that had none to help him. The blessing of him that was ready to perish came upon me : and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor : and the cause which I knew not I searched out.—If I have withheld the poor from their desire, or have caused the eyes of the widow to fail ; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof ; for from my youth he was brought up with me as with a father, and I have guided her from my mother's womb ; if I have seen any perish for want of clothing, or any poor without covering ; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep ; if I have lifted up my hand against the fatherless, when I saw my help in the gate : then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.—This was the character and conduct of Job in the days of his prosperity. And though God suffered satan for a time grievously to afflict him, and to deprive him of all that he had in the world, yet his latter end was even more rich and glorious than his beginning. Before his afflictions came on he had seven sons and three daughters. His substance also was 7000 sheep, and 3000 camels, and 500 yoke of oxen, and 500 she asses, and a very great household : but after all his trials were over, and the Lord had turned his captivity, he gave him twice as much as he had before. He had 14000 sheep, 6000 camels, a 1000 yoke of oxen, and a 1000 she asses. He had also 7 sons and 3 daughters. He lived more over 140 years, and saw his son's sons, even four generations.

4. Moses, for refusing to be called the son of Pharaoh's daughter, was made a god unto Pharaoh himself, and obtained a greater worldly honour and dominion, than almost any other man was ever favoured with.

5. Abigail, for her generosity to David and his men, was raised to a kingdom. 1 Sam. 25th chap.

6. The treasures that David devoted to the service of God were immense : and where was there ever a king more successful in war, or more honoured in peace?

7. King Solomon too offered for a burnt-offering in honour of God at the dedication of the temple sheep and oxen that could not be numbered for multitude, besides 22000 oxen and 120000 sheep for a peace offering, and the Lord gave him peace from all his enemies round about for many years, and caused him to flourish marvellously.

8. Cornelius for his charity and alms-deeds had an angel sent from God to instruct him in the way of salvation. Acts 10th chapter.

9. Tabitha for her good works and alms-deeds was raised from the dead. Acts 9th chapter.

10. Publius, the chief man of the island of Meleta, upon which St. Paul and many others were shipwrecked, for his humanity and generosity to them, had his father cured of a fever and bloody flux. So likewise the kindness which the barbarous people of that island shewed unto Paul and his fellow-travellers was recompensed with the cure of many of their sick bodies.

11. The



11. The Apostles of our Lord forsook all they had in the world to follow Christ: and where was there ever honour like unto their honour? or happiness like unto their happiness? *They shall sit upon twelve thrones judging the twelve tribes of Israel.*

To these examples, recorded in the holy scripture, I will add a considerable number from both ancient and modern authors, to encourage Christians in prosecuting their generous purposes of private or public utility. But in these I shall not confine myself to such instances only as have met with a visible remuneration of divine providence in this world, but produce a variety of instances where acts of extraordinary beneficence have been done without the smallest regard to any temporal advantage whatever. “And among all our acts of charity,” says the excellent Tillotson, “those which are done upon least probability and foresight of their meeting with any recompence in this world, either by way of real requital or of fame and reputation, as they are of all other most acceptable to God, so they will certainly have the most ample reward in another state.”

1. Cimon, the Athenian, was a man of so great generosity, that, having estates and gardens in several places, he never placed a keeper over them to preserve the fruit, lest any should be prevented from enjoying his things as they pleased. Footmen always followed him with money, that if any one stood in need of his assistance, he might have to give him immediately, lest he should seem to deny him, by putting him off. Oftentimes, when he  
saw

saw any one ill handled by fortune, less handsomely clad, he gave him his own coat. His supper was so dressed for him every day, that he invited all whom he saw in the Forum, not invited elsewhere, which he omitted to do no day. His faithfulness was wanting to none, his service to none, his estate to none, he enriched many. He buried at his own charge many poor people, when dead, who had not left wherewith they might be buried. It is not to be wondered at, if upon behaving himself thus, both his life was secure, and his death afflicting. *Cor. Nep.*

2. On a certain time when Cræsus suggested to Cyrus the Great, king of Persia, that, by the multitude of presents that he made, he would be a beggar, when it was in his power to lay up at home mighty treasures of gold, for the use of one; it is said that Cyrus then asked him thus: What sums do you think I should now have in possession, if I had been hoarding up gold as you bid me, ever since I have been in power? and that Cræsus, in reply, named some mighty sum; and that Cyrus to this said: Well, Cræsus! do you send with Hytaspes here, some person that you have most confidence in; and do you, Hytaspes! said he, go about to my friends, tell them that I am in want of money for a certain affair (and in reality I am in want of it) and bid them furnish me with as much as they are each of them able to do; and that writing it down and signing it, they deliver the letter to Cræsus's officer to bring to me. Then writing down what he had said, and signing it, he gave it to Hytaspes to carry it to his friends,

friends, but added in the letter to them all, that they should receive Hyſtaſpes as his friend. After they had gone round, and that Crœſus's officer brought the letters, Hyſtaſpes ſaid, O Cyrus! my king! you muſt now make uſe of me as a rich man, for here do I attend you, abounding in preſents that have been made me upon the account of your letter. Cyrus, upon this, ſaid, This, then, is one treaſure to me, Crœſus! but look over the others, and reckon up what riches there are ready for me, in caſe I want for my own uſe. Crœſus, upon calculation, is ſaid to have found many times the ſum, that he told Cyrus he might now have had in his treaſury, if he hoarded. When it appeared to be thus, Cyrus is reported to have ſaid :

You ſee, Crœſus, that I have my treaſures too ; but you bid me hoard them up, to be envied and hated for them : you bid me place hired guards upon them, and in thoſe to put my truſt. But I make my friends rich, and reckon them to be treaſures to me, and guards both to myſelf, and to all things of value that belong to us, and ſuch as are more to be truſted than if I ſet up a guard of hirelings. Beſides, there is another thing that I will tell you : what the gods have wrought into the ſouls of men, and by it have made them all equally indigent, this, Crœſus! I am not able to get the better of. For I am, as others are, infatiably greedy of riches. But I reckon I differ from moſt others in this ; that when they have acquired more than is ſufficient for them, ſome of thoſe treaſures they bury under ground, and ſome they let decay and ſpoil, and others they give themſelves a great deal



deal of trouble about, in telling, in measuring, in weighing, airing, and watching them; and though they have all these things at home, they neither eat more than they are able to bear, for they would burst; nor do they put on more cloaths than they can bear, for they would suffocate; but all their superfluous treasures they have only for business and trouble. Whereas I serve the gods, and am ever desirous of more; and when I have acquired it out of what I find to be more than suffices me, I satisfy the wants of my friends; and by enriching men with it, and by doing them kindnesses, I gain their good will, and their friendship, and obtain security and glory, things that do not corrupt and spoil, and do not distress one by over-abounding. But glory\*, the more there is of it, the greater and more noble it is, and the lighter to bear; and those that bear it, it often makes the lighter and easier. And that you may be sensible of this, Cræsus! (said he) they that possess the most, and have most in their custody, I do not reckon the happiest men; for then would guards upon the walls be the happiest of all men, for they have the custody of all that there is in the whole cities; but the person that can acquire the most with justice, and use the most honour, him do I reckon the happiest man; and this I reckon to be riches.

*Xen.*

3. Gillius, of Agrigentum, was a man abounding in riches, but much more in the endowments of the mind. He was always more employed in laying out than in collecting money: so that his house

was

\* This is spoken according to the false notion of the Heathen.

was considered as a sort of office for munificence. For from thence originated the buildings erected for public use; from thence proceeded the spectacles grateful to the people: and from thence the deficiencies of corn were supplied. In a private way he relieved the wants of the poor, and gave portions to virgins oppressed with poverty. Most kindly did he receive all ranks, and dismiss them enriched with various presents. Yea, at one time he fed and clothed five hundred horsemen who had been driven upon his estates by the force of a tempest. In short; from all his conduct it appears, that he was extremely liberal, and whatever he possessed was at the service of any of his fellow creatures, who stood in need of his assistance. *Val.*

4. About 220 years before our Saviour, the island of Rhodes suffered very great damages by an earthquake: the walls of the city, which the arsenals, and the narrow passes in the havens, where ships of that island were laid up, were reduced to a very ruinous condition; and the famous Colossus, which was esteemed one of the wonders of the world, was thrown down and entirely destroyed. It is natural to think that this earthquake spared neither private nor public structures, nor even the temples of the gods. The loss sustained by it amounted to immense sums; and the Rhodians, reduced to the utmost distress, sent deputations to all the neighbouring princes to implore their relief in that melancholy conjuncture. An emulation worthy of praise, and not to be paralleled in history, prevailed in favour of that deplorable city :  
and

and Hiero and Gelon in Sicily, and Ptolemy in Egypt, signalized themselves in a peculiar manner on that occasion. The two former of these princes contributed above an hundred talents, and erected two statues in the public place; one of which represented the people of Rhodes, and the other those of Syracuse; the former was crowned by the latter, to testify, as Polybius observes, that the Syracusans thought the opportunity of relieving the Rhodians a favour and obligation to themselves. Ptolemy, besides his other expences, which amounted to a very considerable sum, supplied that people with 300 talents, 100,000 bushels of corn, and a sufficient quantity of timber for building ten gallies of ten benches of oars, and as many more of three benches, besides an infinite quantity of wood for other buildings; all which donations were accompanied with 300 talents for erecting the Colossus anew. Antigonus, Seleucus, Prusias, Mithridates, and all the princes, as well as cities, signalized their liberality on the occasion. Even private persons emulated each other in sharing in this glorious act of humanity; and historians have recorded that a lady, whose name was Chryseis, furnished, from her own substance, an hundred thousand bushels of corn. Rhodes, in consequence of these liberalities, was re-established in a few years, in a more opulent and splendid state than she had ever experienced before, if we only except the Colossus. *Polyb.*

5. Pisistratus, the Athenian, was exceedingly courteous and affable, and as he was blest with a fair estate, so he was generous without profusion, and  
beneficent



beneficent without ostentation. He had always a servant near him with a bag of silver coins, and when he saw any man look sickly, or heard that any were dead insolvent, he comforted the one with a proper sum, and buried the other at his own expence. If he perceived people melancholy, he enquired the cause; and if it was poverty, he furnished them with what might enable them to get bread; but not to live idly. In a word, he had, or seemed to have, all the virtues that could adorn a nobleman.

*Dacier Not. in Vit. Solon. Plut.*

6. Scipio, furnamed Africanus, who by his warlike prowess first made Africa subject to Rome, was never known at any time to depart from the forum, before, by his bounty and beneficence, he had added some one or more to the number of his friends: who, though he conquered Carthage, and had all the rich spoils thereof, yet at his death, when his coffers were searched, there were found in them but thirty three pounds in money, and two in gold; so great was his munificence.

*Stretché's Beauties of History.*

7. Titus, the Roman emperor, was of so humane and generous a disposition, that he was called, The Love and Delight of Human Kind. It was his custom never to send any from his presence without hope, at least, of having their petitions granted. And recollecting one evening, as he sat at supper among his friends, that he had done no kind office that day, he cried out, My friends, I have lost a day.

*Roman History.*

8. The

8. The emperor Nerva, for the relief and support of the decayed citizens, disbursed at one time sixty hundred thousand pieces of silver, and made choice of divers of the prime and most trusty senators to buy and purchase such fields as were vendible, and to divide them amongst the poor, according to their present necessities, as with cloaths, dishes, and vessels to the furnishing of their houses, and the rest to be given them in money ; nay, he made sale of lands and houses of his own, to make good to the utmost his charitable purposes. Further, what fine, forfeit, or penalty soever came under the name of tribute he remitted ; all the cities under his dominions afflicted with plague or famine he relieved ; girls and boys born of poor and needy parents he gave order to be kept and educated at the public charge, and this he caused to be punctually performed through all the cities of Italy.

*Aurelius Victor.*

9. Pliny, that excellent Roman orator, will be ever admired for his disinterested generosity, and benevolent heart : though he was not possessed of a large estate, yet by frugal management, he was able to bestow a great deal on his friends. The reader will find in his letters innumerable instances of his beneficence and good nature. I shall however only mention the following : An intimate friend of his was very much involved in debt, and by that means brought into great trouble. Pliny took the management of his affairs into his own hands, satisfied every body else, and became his sole creditor. When his friend died, his daughter Calvina would have given up her father's effects ;  
but

but Pliny, excellent man! generously forgave her what her father owed him, and even contributed a considerable sum, as an addition to her fortune, when she was married. *Stretche's Beauties of History.*

10. When the province of Azazene was ravaged by the Romans, seven thousand Persians were brought prisoners to the city of Amida, where they fell into extreme want. Acafes, bishop of that place, having assembled his clergy, represented to them, in the most pathetic terms, the misery of those unhappy prisoners. He then observed, that as the Almighty preferred mercy to sacrifice, he would certainly be better pleased with the relief of these his creatures, than with being served in gold and silver vessels in their churches. The clergy entertained this motion, not only with readiness, but with applause; sold all the consecrated vessels; and having maintained the Persians during the war, sent the whole seven thousand home at the conclusion of the peace, with money in their pockets. Varanes, the Persian monarch, was so charmed with this action, that he sent to invite the bishop to his capital, where he received him with the utmost reverence, and did the Christians many favours at his request. *Socrat. Hist. Eccles.*

11. Dr. Horneck, in his Great Law of Consideration, tells us the following remarkable story, in proof of that scriptural declaration, *He that watereth shall be watered again.*

In Nisibis, a city of Mesopotamia, there lived a religious woman, who had a man, that was a Heathen, for her husband. They were poor, yet by hard labour had got fifty pounds together; where-  
upon



upon the husband thought good to put it out to interest, that they might not live upon the main stock. His wife, being a Christian, readily told him, that none paid greater interest for money lent him, than the God of the Christians. The man, pleased with the news, asked where this God was to be met with? The woman told him at such a church, he had deputies that would receive the sum. They took the money, and to the church went, where they saw some poor widows sitting. The woman said, These are the deputies of the God of the Christians, who will receive your money, and pay you interest. The man, not much pleased with his security, yet over persuaded by his wife, lets the poor widows have it; who, not knowing the man's intent, thankfully received it. A quarter of a year after, the man finding himself pincht for want of necessaries, bade his wife to go and demand a quarter's interest; to which she replied, that if he would go to those poor widows and demand the use, she did not doubt but he might have it. Accordingly he went to the poor women, with whom he expostulated; but what he had given them was consumed, and they were so far from paying him any interest, that they were ready to beg more money of him: with that, he went out of the church sad and sorrowful; but in going, he spied one of the pieces of gold that he had given to the poor; which, it seems, he had accidentally dropped on the floor, at the time it was distributed. He took it up, went home, and complained to his wife of the cheat those poor widows had put upon

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him.

him. She bade him trust that God whom he had lent the money to, and take the piece he had found and buy necessaries for the family. He went to the market-place, and among other things, bought some fish, which were to be dressed for dinner.

His wife, on opening one of the fishes, found in its belly a precious stone, which betrayed its worth by its unusual glittering. The man carried it to a jeweller, who presently gave him three hundred pounds for it: at which the man was so transported, that he began praising the God of the Christians, and became one himself, being astonished at the providence that had so miraculously disposed of second causes for his signal profit and emolument.

12. St. Alban, who suffered for the name of Christ, having received a poor persecuted minister into his house, was by his godly life and gracious exhortations so wrought upon, that he turned from Heathenism to Christianity, and at last suffered as a martyr for the truth of Jesus Christ. Thus his kindness to a poor persecuted minister, was recompensed, not only with his conversion to the true religion, but likewise with the honour of martyrdom.

13. St. Austin having set forth the mercifulness and liberality of Constantine the Great, saith, that God gave that merciful prince more wealth than heart could wish, for his bounty to the poor.

*De Civitate.*

14. Alfred the Great, who was one of the best princes our nation ever produced, divided his revenue into two parts; one of which he dedicated to

to sacred uses, and the other to secular. That moiety which was dedicated to sacred uses he subdivided into four parts, one of which was dispensed to the poor in general; another dedicated for religious houses of his own founding; a third was given to the public schools; and the fourth employed in rebuilding and repairing monasteries, and other public foundations both at home and abroad. The other moiety devoted to secular uses, was likewise subdivided into three parts, one for the support of his household; the other for the payment of his workmen; and the third for the entertainment and relief of strangers who resorted to his court.

15. Archbishop Chichley was a large benefactor to the public. About 1424 he founded, in his native town of Higham Ferrers, a college for eight fellows, four clerks, six choristers, and a master. He also erected a spacious hospital, for the poor of that place. The ample revenues wherewith he endowed both those foundations, were afterwards augmented by the legacies of his two brothers. In 1437, he ordered to be built a large and stately edifice, of a square form, in the north parts of the suburbs of Oxford, which he designed for a college. But when the work was almost finished, whether it was that he found fault with the structure, or did not like the situation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices, out of all the convents of that order, to study the arts and divinity. However, he chose another place for building a college, very



commodious for the students, in the middle of the town, near St. Mary's church; and pulling down the houses which stood there, he laid out a square court. The walls of this new building were finished in 1439, and the workmen had begun to lay the roof. The archbishop had purchased lands and manors for perpetual maintenance thereof, and the king upon his application, by his letters patent under the great seal, erected this building into a college, and granted it very large privileges. He also gave the founder leave to place in it a warden and fellows, and to make laws and statutes for the government of the society. He went to Oxford next year, and consecrated the chapel of his college, and made Richard Andrew, L. L. D. and chancellor of Canterbury, warden of it. He also appointed 20 fellows, being all men selected from the whole university, to whom he gave power to elect into their society 20 more: of which number he ordered, that 24 should study divinity and the liberal sciences, and the other 16 the civil canon law. He added also two chaplains, several choristers and servants. There had been begun some time before, chiefly by the bounty of the duke of Gloucester, a large and magnificent structure; the upper part of which was designed for a library, and the lower for the public divinity schools. To this work the archbishop gave a great sum of money himself, and solicited benefactions from the bishops and peers, who attended the parliament at Westminster. He also gave 200 marks to the public chest of the university, which he ordered to be kept by three masters  
of

of arts, two regents, and one nonregent, who were to be chosen yearly, and were bound by an oath to the faithful discharge of that trust: out of which money, the university might borrow for the public use five pounds, every particular college five marks, a master of arts 40 shillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one should deposit a sufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Besides which benefactions, it appeared by his private accounts, that he gave a considerable sum to beautify and adorn the cathedral of Canterbury, and build a steeple and a library, which he furnished with many valuable books in all kind of learning: which are all reckoned up in a public instrument made by the prior and monks of Canterbury, and described among the public acts of that church. He also contributed to the building of Croydon church, and Rochester bridge. He died in 1443.

16. Margaret, countess of Richmond and Derby, and the mother of Henry VII. founded salaries for three monks in Westminster-abbey, for a grammar-school at Wymborn, and a preacher of God's word throughout England; as also for two divinity-lecturers, the one at Oxford, the other at Cambridge; in which last place she likewise built two colleges, in honour of Christ and his disciple St. John.

17. The reverend doctor John Colet, was a learned and excellent man, and the intimate friend of Erasmus. Having a plentiful estate, without any near relations, he resolved in the midst of life and

health, to consecrate the whole property of it to some standing and perpetual benefaction. And this he performed by founding St. Paul's school in London. He ordained that there should be in this school an high master, a furmaster, and a chaplain, who should teach gratis 153 children. The endowment was then 122l. 4s. 7½d. per annum.

18. Bishop Fisher was exceedingly liberal to the poor. He would often visit his poor neighbours when they were sick, and furnish them with meat, drink, and money. The whole of his revenues were annually employed in acts of charity and benevolence, excepting so much as went to the necessary provision of his house, which was exceedingly frugal.

19. Bishop Jewel was extremely generous and charitable to the poor; to whom, it is said, his doors stood always open. Among his other charities, he frequently sent relief to persons in prison; nor did he confine his bounty to his countrymen only; but was liberal to worthy foreigners, and strangers in distress. And he constantly maintained and educated some poor youths in his own house, and supported several young students at the university, allowing them yearly pensions. He brought up the famous Hooker.

20. Archbishop Cranmer was very kind to his servants and dependents, and extremely hospitable and generous to the poor. He laid out all his wealth on the poor, and pious uses: he had hospitals and surgeons in his house for the king's seamen: he gave pensions to many of those that fled out of  
Germany



Germany into England ; and kept up that which is hospitality indeed at his table, where great numbers of the honest and poor neighbours were always invited, instead of the luxury and extravagance of great entertainments, which the vanity and excess of the age we live in, has honoured with the name of hospitality.

21. Sir Thomas More was a kind master to his servants, and very charitable to the poor. For his integrity, his fortitude, his incorruptible spirit, his greatness of mind, and generous contempt of riches and external honours, he was equal to the most celebrated characters of ancient Greece or Rome.

22. Cardinal Ximenes, though possessed of a rich archbishopric, did such things as could hardly be expected from it ; especially as one half of it was constantly distributed in alms, about which he was so circumspect, that no fraud could be committed. He was very plain in his habit and in his furniture ; but he knew the value of fine things, and would sometimes admire them. He once looked upon a rich jewel, and asked its price. The merchant told him. It is a very fine thing, said he, and worth the money : but the army is just disbanded, there are many poor soldiers, and with the value of it I can send two hundred of them home, with each a piece of gold in his pocket. All his foundations, and other acts of generosity, were out of the other moiety. His university of Alcala was a most stupendous foundation, begun and finished in eight years ; he endowed there forty-six professorships, and at his death left it a settled revenue of fourteen thousand

thousand ducats per annum. His regulations must have cost him at least as much thought as his buildings and endowments; he saw clearly, that ignorance was the bane of religion.

He was very learned himself, and the great patron and protector of learning: he wrote several pieces of divinity, that were never printed; and also the life of king Wamba, and some notes upon scripture, which are yet preserved. He caused the works of Totastus to be printed at a vast expence at Venice. The Complutenian edition of the holy scriptures, which was the first Polyglott ever printed, cost him a prodigious sum. Besides the maintenance of all the learned persons employed in it, he purchased the manuscripts at immense rates. He was also at great charge in publishing the Mozarabic Liturgy, for which he had so high a veneration, that he established a chapel with twelve canons for receiving this office; and with regard to other foundations we have no room to enumerate them. Upon the whole, we have great reason to believe that he spoke truth upon his death-bed, when he said, that, to the best of his knowledge, he had not misapplied a single crown of his revenue.

23. Mr. Bernard Gilpin was the rector of Houghton le Spring in the bishopric of Durham, a living at that time worth about 400 pounds a year. His hospitable manner of living was the admiration of the whole country. He spent in his family every fortnight forty bushels of corn, twenty bushels of malt, and a whole ox; besides a proportionable quantity of other kinds of provision.

Strangers

Strangers and travellers found a cheerful reception. All were welcome that came; and even their beasts had so much care taken of them, that it was humourously said, If a horse was turned loose in any part of the country, it would immediately make its way to the bishop of Houghton's.

Every funday, from Michaelmas till Easter, was a sort of a public day with him. During this season, he expected to see all his parishioners, and their families. For their reception he had three tables well covered: the first was for gentlemen, the second for husbandmen and farmers, and the third for day-labourers. This piece of hospitality he never omitted, even when losses, or a scarcity of provision, made its continuance rather difficult to him. He thought it his duty, and that was a deciding motive. Even when he was absent from home, no alteration was made in his family-expences: the poor were fed as usual, and his neighbours entertained. And he was always glad of the company of men of merit and learning, who used much to frequent his house.

We have already taken notice of Mr. Gilpin's uncommonly generous and hospitable manner of living. The value of his Rectory was about four hundred pounds a year: an income, indeed, at that time very considerable, but yet in appearance very unproportionate to the generous things he did: indeed he could not have done them, unless his frugality had been equal to his generosity. His friends, therefore, could not but wonder to find him, amidst his many great and continual expences,



pences, entertain the design of building and endowing a grammar-school: a design, however, which his exact œconomy soon enabled him to accomplish, though the expence of it amounted to upwards of five hundred pounds. His school was no sooner opened, than it began to flourish; and there was so great a resort of young people to it, that in a little time the town was not able to accommodate them. He put himself, therefore, to the inconvenience of fitting up a part of his own house for that purpose, where he seldom had fewer than twenty or thirty children. Some of these were the sons of persons of distinction, whom he boarded at easy rates: but the greater part were poor children, whom he not only educated, but clothed and maintained: he was at the expence of boarding in the town many other poor children.

He used to bring several every year from the different parts where he preached, particularly Reads-dale and Tin-dale; which places he was at great pains in civilizing, and contributed not a little towards rooting out that barbarism, which every year prevailed less among them. And for the maintenance of poor scholars, whom he sent to the University, he yearly set apart sixty pounds. The sum he always laid out, often more. His common allowance to each scholar was about ten pounds a year, which for a sober youth was at that time a very sufficient maintenance; so that he never maintained fewer than six. By his will it appears, that at his death he had nine upon his list, whom he took care to provide for during their stay at the University. As

As to his school, he not only placed able masters in it, whom he procured from Oxford, but himself likewise constantly inspected it. And that encouragement might quicken the application of his boys, he always took particular notice of the most forward: he would call them his own scholars, and would send for them often into his study, and there instruct them himself. One method used by him to fill his school was a little singular. Whenever he met a poor boy upon the road, he would make a trial of his capacity by a few questions; and if he found it such as pleased him, he would provide for his education. And besides those whom he sent from his own school to the Universities, and there wholly maintained, he would likewise give to others, who were in circumstances to do something for themselves, what farther assistance they needed. By which means he induced many parents to allow their children a liberal education, who otherwise would not have done it. And Mr. Gilpin did not think it enough to afford the means only of an academical education to these young people, but endeavoured to make it as beneficial to them as he could. He still considered himself as their guardian; he seemed to think himself bound to the public for their being made useful members of it, as far as it lay in his power to make them so. With this view he held a punctual correspondence with their tutors; and made the youths themselves frequently write to him, and give him an account of their studies.

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So solicitous indeed was he about them, knowing the many temptations to which their age and situation exposed them, that once every other year he generally made a journey to the Universities, to inspect their behaviour. And this uncommon care was not unrewarded; for many of his scholars became ornaments to the church, and exemplary instances of piety.

To the account which hath been already given of Mr. Gilpin's hospitality and benevolence, the following particulars may be added. Every thursday throughout the year, a very large quantity of meat was dressed wholly for the poor; and every day they had what quantity of broth they wanted. Twenty-four of the poorest were his constant pensioners. Four times in the year a dinner was provided for them, when they received from his steward a certain quantity of corn, and a sum of money: and at Christmas they had always an ox divided among them.

Wherever he heard of any in distress, whether of his own parish or any other, he was sure to relieve them. In his walks abroad he would frequently bring home with him poor people, and send them away clothed as well as fed. He took great pains to inform himself of the circumstances of his neighbours, that the modesty of the sufferer might not prevent his relief. But the money best laid out was, in his opinion, that which encouraged industry.

It was one of his greatest pleasures to make up the losses of his laborious neighbours, and prevent  
their



their sinking under them. If a poor man had lost a beast, he would send him another in its room : or if any farmer had had a bad year, he would make him an abatement in his tythes. — Thus, as far as he was able, he took the misfortunes of his parish upon himself, and, like a true shepherd, exposed himself for his flock. But of all kinds of industrious poor, he was most forward to assist those who had large families : such never failed to meet with his bounty, when they wanted to settle their children in the world.

In the distant parishes where he preached, as well as in his own neighbourhood, his generosity and benevolence were continually shewing themselves ; particularly in the desolate parts of Northumberland.

When he began his journey, says an old manuscript Life of him, he would have ten pounds in his purse ; and, at his coming home, he would be twenty nobles in debt, which he would always pay within a fortnight after. — In the gaols he visited, he was not only careful to give the prisoners proper instructions, but used to purchase for them likewise what necessaries they wanted.

Even upon the public road, he never let slip an opportunity of doing good. He has often been known to take off his cloak, and give it to an half-naked traveller : and when he has had scarce money enough in his pocket to provide himself a dinner, yet would he give away part of that little, or the whole, if he found any who seemed to stand in need of it. — Of this benevolent temper, the following instance

instance is preserved. One day returning home, he saw in a field several people crowding together; and judging something more than extraordinary had happened, he rode up, and found that one of the horses in a team had suddenly dropped down, which they were endeavouring to raise; but in vain, for the horse was dead. The owner of it seemed much dejected with his misfortune; and declaring how grievous a loss it would be to him, Mr. Gilpin bade him not be disheartened; I'll let you have, says he, honest man, that horse of mine, and pointed to his servant's. — Ah! master, replied the countryman, my pocket will not reach such a beast as that. Come, come, said Mr. Gilpin, take him, take him; and when I demand my money, then thou shalt pay me. *Life, passim.*

24. We cannot have a more amiable example of beneficence, than in the conduct of lady Burleigh, wife of the famous lord Burleigh, lord-high-treasurer of England, and privy counsellor to queen Elizabeth.

As it may be thought curious, I shall take the liberty to give this example in his lordship's own words, from a discourse which he calls a meditation on the death of his lady. The original is, or was lately, in the possession of the honourable James West, esquire, from which the following is transcribed.

This is no cogitation to be used with an intent to recover that which can never be had again; that is, to have my wife to live again in her mortal body, which is separated from the soul, and resteth in

in the earth dead, and the soul taken up to heaven, and there to remain in the fruition of blessedness unspeakable until the general resurrection of the flesh; when by the almighty power of God (who made all things of nothing) her body shall be raised up and joined with her soul, in an everlasting unspeakable joy, such as no tongue can express nor heart conceive. Therefore my cogitations ought to be occupied in these things following.

I ought to thank almighty God for this favour in permitting her to have lived so many years together with me, and to have given her grace to have had the true knowledge of his salvation by the death of his Son Jesus, opened to her by the knowledge of the gospel, whereof she was a professor from her youth.

I ought to comfort myself with the remembrance of her many virtuous and godly actions, wherein she continued all her life, and especially in that she did of late years sundry charitable deeds, whereof she determined to have no outward knowledge whilst she lived, insomuch, as when I had little understanding thereof, and asked her wherein she had disposed any charitable gift according to her often wishing that she was able to do some special act for the maintenance of learning, and relief of the poor: she would always only shew herself rather desirous so to do than ever confess any such act; as since her death is manifestly known to me; and confessed by sundry good men, whose names and ministries she secretly used, that she did charge them most strictly that whilst she lived they should



should never declare the same to me nor to any other. And so now I have seen her earnest writings to that purpose in her own hand.

The particulars of many of these hereafter do follow which I do with mine own hand writing recite for my comfort in the memory thereof, with assurance that God hath accepted the same in such favourable sort, as findeth now the fruits thereof in heaven.

Some years since she caused exhibitions to be given secretly by the hands of the masters of St. John's, in Cambridge, for the maintenance of two scholars, for a perpetuity whereof to continue.

She did cause some lands to be purchased in the name of the dean of Westminster; who also in his own name did assure the same to the college, for a perpetual maintenance of the said scholars in the said college. All which was done without signification of her act or charge to any manner of person, but only of the dean and one William Walter of Wymbleton, whose advice was used, for the writing of the purchase and assurance.

She also did with the privity of Mr. Deans of Powles and Westminster, and Mr. Alderly, being free of the haberdashers in London, give to the said company of haberdashers a good sum of money; whereby is provided, that every two years there is lent to six poor men of certain special occupations, as smiths, carpenters, weavers, and such like, in Romford in Essex, twenty pounds apiece, in the whole one hundred and twenty pounds. And in Chestnut Wootham to other six like persons,  
twenty

twenty marks apiece, in the whole fourscore pounds. Which relief by way of loan is to continue. By the same means is provided for twenty poor people in Chesthunt, the first Sunday in every month, a mess of meat in flesh and bread, and money for drink. And likewise is provided four marks yearly for four sermons to be preached quarterly by one of the preachers of St. John's college. And these distributions have been made a long time, whilst she lived, by some of my servants, without giving me knowledge thereof; though indeed I had cause to think that she did sometimes bestow such kind of alms; not that I knew of any order taken for the continuance thereof; for she would rather commonly use speeches with me, how she was disposed to give all that she could to some such uses, if she could devise to have the same faithfully performed after her life, whereof she always pretended many doubts. And for that she used the advice of Mr. Deanes of Powles and Westminster; and would have her actions kept secret, she forced upon them small pieces of plate to be used in their chambers, as remembrances of her good will for their pains.

She did also four times in the year secretly send to all the prisoners in London money to buy bread, cheese, and drink, commonly for four hundred persons, and many times more, without knowledge from whom the same came.

She did likewise sundry times in the year send shirts and smocks to the poor people, both in London, and at Chesthunt.

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She also gave a sum of money to the master of St. John's college, to procure to have fires in the hall of that college upon all sundays and holy days betwixt the feast of All Saints and Candlemas, when there were no ordinary fires at the charge of the college.

She also gave a sum of money towards a building for a new way at Cambridge to the common scholars.

She also provided a great number of books, whereof she gave some to the university of Cambridge, namely, the great Bible in Hebrew and four other tongues, and to the college of St John's very many books in Greek, of divinity and physick, and of other sciences. The like she did to Christchurch and St. John's college in Oxford. The like she did to the college of Westminster.

She did also yearly provide wool and flax, and did distribute it to women in Chesthunt parish, willing them to work the same into yarn, and bring it to her, to see the manner of working; and for the most part she gave them the stuff by way of alms. Sometimes she caused the same to be wrought into cloth, and gave it to the poor, paying first for the spinning more than it was worth.

Not long before her death, she caused secretly to be bought a large quantity of wheat and rye to be disposed amongst the poor in time of dearth, which remained unspent at her death; but the same confessed by such as provided it secretly; and therefore in conscience to be distributed according to her mind.

*Stretche's Beauties of History.*

25. Dr.



25. Dr. Hammond in his treatise on tithing mentions an ancient story out of Cedrenus, of a Jew, who upon reading those words of Solomon, Prov. 19. 17. *He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will he pay him again*: resolved to try, whether God would be as good as his word: whereupon he gave all that he had but two pieces of silver to the poor, and then waited and expected to see it come again. But being not presently answered in that expectation, he grew angry, and went up to Jerusalem to expostulate with God for not performing his promise. As he went on his way, he found two men a striving, engaged in an unreasonable quarrel about a stone, that, as they walked together, they had found in the way, and so had both an equal right to it. This stone, being but one, and incapable of being divided, they could not both enjoy; and therefore to make them friends, he having two pieces of silver, doth upon contract divide them between the contenders, and hath the stone in exchange for them. Being possessed of it, away he goes on his journey, and coming to Jerusalem, shews it to the goldsmith, who tells him, that it was a jewel of great value, being a stone fallen, and lost out of the high-priest's ephod; to whom, if he carried it, he would certainly receive a great reward. He did so, and accordingly it proved. The high-priest took it of him, gave him a great reward, and withal sharply reprov'd him for questioning the truth of God's promises, bidding him trust God the next time.

26. Tiberius the second was very famous for his bounty to the poor, insomuch that his wife was wont to blame him for it; and speaking to him once, how he wasted his treasure that way; he told her, he should never want money, so long as in obedience to Christ's command he did supply the necessities of the poor. And presently see how providence ordered it! Immediately after he had given much this way, under a marble table which was taken up, he found a great treasure; and news was soon after brought him also of the death of one Narses, a very rich man, who had left his whole estate unto him.

27. Famous is the story of that charitable bishop of Milan, who, as he was travelling with his servant, overtook some poor people that begged an alms of him: whereupon he asked his man what money he had about him; who answered, Three crowns; which he commanded to be given to them. But the servant thinking himself wiser than his master, gave them but two crowns, not knowing what occasion they might have for money before they got home. Not long after, some noblemen meeting the bishop, and knowing him to be a very charitable man, appointed two hundred crowns to be paid to the bishop's servant for his master's use. The servant having received the money, presently with great joy acquainted his master therewith: whereupon the bishop replied, Thou mayest now see how in wronging the poor of their due, by keeping back the third crown which I intended them, thou hast likewise wronged me. If thou  
hadst

hadst given those three crowns I commanded thee to give, thou hadst received three hundred crowns, whereas now I have but two. *Melanc. apud Joh. Man. in loc. com.*

28. It is recorded of Mary the wife of Alexander Fernelse, prince of Parma, that being childless, she conceived an hope, that if she would take into her house some orphan, or poor man's child, and there train him up, God would bestow a son upon her. Whereupon she took a poor man's son into her care, and gave orders for his education, and according to her expectation, at nine months end she was delivered of a son.

29. Suitable likewise to this point is the story of one John Stewart, provost of Aire in Scotland, who was eminent for piety and charity. He had a considerable estate left him by his father; of which he gave a great part to the poor and other charitable uses. To pass by many, I shall mention only one. His heart on a time being much affected with the wants and necessities of many of God's people, who were in a suffering condition, he sendeth for divers of them to Edinburgh, where being met, and some time spent in prayer, he made them promise not to reveal what he was about to do, so long as he lived: and then told them, he was not ignorant in what a low condition many of them were, and therefore he had brought some money with him to lend each of them; yet so as they should never offer to repay it till he required the same. Soon after this, such a plague brake forth in Aire, the place of his abode, that trade much decayed,



and he himself with many others was reduced to straits. Whereupon some of the profane in that place derided him, saying that religion had made him poor, and his giving so much to others, like a fool, had brought him to want. But mark what followed. Having borrowed a little money, he departs from Aire to Rochel in France, where salt and other commodities being exceedingly cheap for want of trading, he ventured to freight a ship, and load her upon credit; and then went back again through England unto Aire in Scotland, having ordered the ship to come thither: But after a long expectation he was informed for certain, that his ship was taken by a Turkish man of war, the report whereof did exceedingly afflict him, not because he knew not how to be abased, as well as how to abound; but out of fear, that the mouths of wicked men would be the more opened to the reproaching of his profession and charity. But soon after tidings were brought him, that his ship was safely arrived in the road, and upon his going forth saw it was a truth: And through God's good providence, as a reward of his charity, he made so much of his commodities in the ship, that after the payment of his debts, he had 20000 marks left for himself. Though his bread was cast upon the waters, and to appearance lost, yet after many days it returned to him with great advantage.—*Fleming's Fulfilling of the Scriptures.*

30. Daniel Waldow, Esq. citizen and mercer, and alderman of London, is another instance of the same kind. He was a man eminent and exemplary

emplary in the grace of charity. Never any good man, minister or other, came to propound any work of charity, public or private, that needed to do any more than to propound it: for his heart was so set upon works of mercy, that he prevented importunity, by his Christian and heroic liberality. He made no more of giving ten pounds to a work of charity, than many other rich men make of giving ten shillings. His charity had two singular concomitants which made it the more remarkable and praise-worthy.

1. He did good while he lived: he carried his lanthorn before him: he made his own hands his executors, and his own eyes his overseers. Some will part with their riches when they can keep them no longer: this is like a cut-purse, that being espied or pursued, will drop a purse of gold, because he can keep it no longer. But to be doing good in our life-time, while we have opportunity; this is an act of faith, and an evidence that we can trust God with our estate, and our children, that he will provide for them, when our heads are laid in the grave.

2. He dispensed his charity so secretly, without any self-seeking, or pharisaical vain-glory, that his left hand did not know what his right hand did. Therefore did he often go with an hundred pounds under his cloak to some godly friends, desiring them to distribute it amongst such honest poor people as stood in most need of relief.

In short, he did so much good while he lived, as if he meant to have nothing to do when he died;  
and

and yet he gave so largely when he came to die, as if he had done no good when he lived.

Many, I know are apt to say, they have children, and therefore cannot give. So had Mr. Waldow: he had nine children alive at his death; but the providing for them was no obstruction to his charity, nor prejudice to his children, but did rather entail a blessing upon them.

31. Mr. John Walter, citizen and draper of London, was signally charitable, not only at his death, but in the whole course of his life, even from his younger years. For the avoiding of vain-glory, his manner was, to send considerable sums of money to several poor families, by the hands of others, in whose faithfulness he could confide. Whereupon God did not only bless him with a large estate, but likewise gave him such contentedness therein, that he sat down abundantly satisfied; and made a solemn vow and promise unto God, that he would give the surplusage of his estate, whatever it was that for the future should accrue unto him from his calling and employments, to charitable uses. That you may be assured of the truth thereof, I here give you his own expressions transcribed out of his last will and testament; which are as follow:

I thought fit to declare, that about 20 years past, when the Lord had entrusted me with a convenient estate, sufficient to maintain my charge, and afford fit portions for my wife and children, after my decease; I resolved, that what further estate the Lord  
should



should be pleased to entrust me with, to bestow the same on charitable uses.

After this vow, finding his estate wonderfully encreased, he began to build alms-houses; one in the parish of St. George in Southwark; another in St. Mary, Newington; because in those parishes he observed, there were many blind, lame, distressed poor people, and never an alms-house in them. He likewise built a chapel near one of his alms-houses for the poor people to serve God in daily. Having built his alms-houses with the poor's stock, he bought lands and houses of inheritance, which he settled upon the Company of Drapers; both for the relief and support of the poor people after his decease, and also for the performing other charitable gifts mentioned in his last will and testament. While he lived, he was wont to go himself once a month to his alms-houses, and give unto the poor people their promised allowance. With the remainder of his poor's stock, which daily encreased through God's blessing upon his pains and endeavours in his calling, he relieved poor people and families with considerable sums of money; and gave much bread weekly to the poor of several out-parishes. All this he did while yet living; besides what he gave upon a like account at his death, which was also very considerable, as fully appears by his will. Notwithstanding all which, he gave and left to his wife, and his two daughters, above ten thousand pounds.

32. William Pennoyer, Esq. citizen and merchant of London, was a person wholly composed of mercy and goodness, bounty and liberality, which he

ex-

expressed in the whole course of his life, even from his first setting up in the world. Many years before his death, he turned great part of the stock wherewith he traded, into lands of inheritance, to the value of four hundred pounds a year; and being eminently charitable, he lived as frugally as he could, spending about 200 pounds a year upon himself, wife and family: and the remaining part of his income he wholly bestowed on charitable uses.

To give a clear demonstration of his christian charity, and of God's recompensing the same unto him here in this life with temporal blessings, I will recite some of his legacies bequeathed in his last will and testament to charitable uses, passing by such as he gave to his rich kindred and acquaintance.

To poor ministers, widows, and others in distress, about 150 pounds.

To four of his poor tenants 20 pounds.

Likewise 800 pounds to be laid out here in woollen cloth, or other commodities, to be sent to New-England, for the use of his poor kindred there.

He gave to certain trustees lands, to the value of 20 pounds a year, to pay for the teaching of 40 boys at school.

To Bristol 54 pounds a year towards the maintenance of a school-master, and lecturer, to preach a weekly lecture there; and to other charitable uses.

He likewise settled 20 pounds a year on trustees for the teaching of 40 poor children in or near White-chapel; and 40 shillings yearly to buy bibles for some of the children.

He

He gave 12 pounds a year for the maintaining a school at the Hey in Brecknockshire; and 40 shillings more yearly to buy books for the scholars.

He gave also ten pounds a year for the maintenance of poor distressed people in the hospital of Bethlehem in London.

And 10 pounds a year to 10 of the blindest, oldest, and poorest cloth-workers, at the discretion of the masters, wardens, and assistants of the said Company for the time being.

He gave 40 pounds a year to Christ-Church hospital, for the placing out four children yearly; and 40 shillings more yearly to buy each of the children a bible.

Besides these he gave to his poor relations above 2000 pounds by his will.

And by a codicil annexed thereunto, he bequeathed to certain trustees a 1000 pounds, to be given to honest poor people: and also 300 pounds for releasing poor prisoners for debt.

33. We have another remarkable instance in Mr. Thomas Arnold, citizen and haberdasher of London. At his first setting up in business for himself his stock was not great; but being charitably disposed, and ready to every good work, his estate, through God's blessing, very much encreased.

His charity, in his life-time, appeared not only by his forwardness to communicate to the relief of such as he saw in want; but likewise by his frequent enquiring of others after such poor people as were overburdened with children, or otherwise distressed. Yea, he hired men with money to make it their business



finest to find out honest poor people, on whom he might bestow his charity; and likewise did entrust others with considerable sums of money, to distribute amongst the poorest sort, charging them to have especial regard to the honest and virtuous poor. And that he was no loser, but a gainer by his liberality, appeareth, by God's blessing him so in his calling, that he attained to an alderman's estate, and was chosen to that office. Yea, he left off business in the city, and withdrew into the country, that he might devote all his latter days to the business of his salvation.

34. John Clark, doctor of medicine, is another instance of the same thing. He was a man of learning, piety, and charity; and for some time president of the college of physicians. His custom was to lay by all his Sunday fees, as a sacred stock for charitable uses; devoting that entirely to God which he received on his day; accounting it a piece of sacrilege to appropriate it to himself, or any common use. Whereupon the Lord was pleased so to prosper him in his profession, that though at first his practice was little, and his estate not very great; yet afterwards his practice so encreased, and riches so flowed in upon him, that he lived plentifully and comfortably, and gave liberal portions to his children.

35. The same thing was also practised by Dr. John Bathurst. His Sunday fees were constantly kept as a bank for the poor, and wholly devoted to and employed for their use: and this was so far from lessening his income, that by the blessing of  
God

God upon his practice, his riches were greatly increased in a few years. For though at his first going to London he carried but little property with him, and had only a small acquaintance there; yet the Lord was pleased so to prosper him in his profession, that in twenty years time he purchased an estate of a 1000 pounds a year; and at the time of his death was worth no less than 2000 pounds a year.

36. Dr. Edmund Trench likewise observed the same course, with no damage but great advantage to himself: for he had as many patients as his weak body would permit him to visit. And though he lived at a full and plentiful rate, frequently and chearfully entertaining ministers and scholars at his table; yet he gained a very considerable estate, which he left to his wife and children.

37. Mr. Thomas Gouge, minister of St. Sepulchre's in London, who died in the year 1681, was for many years very diligent and charitable in visiting the sick, and ministering not only spiritual counsel and comfort to them, but likewise liberal relief to the wants and necessities of those that were poor and destitute of means to help themselves in that condition. He did also every morning throughout the year catechise in the church, especially the poorer sort who were generally most ignorant; and to encourage them to come thither to be instructed by him, he did once a week distribute money among them, not upon a certain day, but changing it on purpose as he thought good, that he might thereby oblige them to be constantly present; these were chiefly

chiefly the more aged poor, who being past labour had leisure enough to attend upon this exercise. As for the other sort of poor who were able to work for their living, he set them at work upon his own charge, buying flax and hemp for them to spin, and what they spun he took off their hands, paying them for their work, and then got it wrought into cloth, and sold it as he could, chiefly among his friends, himself bearing the whole loss. And this was a very wise and well chosen way of charity, and in the good effect of it a much greater charity than if he had given these very persons freely and for nothing so much as they earned by their work; because by this means he took many off from begging, and thereby rescued them at once from two of the most dangerous temptations of this world, idleness and poverty; and by degrees reclaimed them to a virtuous and industrious course of life, which enabled them afterwards to live without being beholden to the charity of others.

Mr. Gouge was adorned with every Christian excellence, but that virtue which of all others shone brightest in him, and was his most proper and peculiar character, was his chearful and unwearied diligence in acts of pious charity. In this he left far behind him all that ever I knew, and, as I said before, had a singular sagacity and prudence in devising the most effectual ways of doing good, and in managing and disposing his charity to the best purposes, and to the greatest extent; always, if it were possible, making it to serve some end of piety and religion, as the instructing of poor children, in the principles



principles of religion, and furnishing grown persons that were ignorant with the bible and other good books; strictly obliging those to whom he gave them to a diligent reading of them, and when he had opportunity exacting of them an account how they had profited by them.

In his occasional alms to the poor, in which he was very free and bountiful, the relief he gave them was always mingled with good counsel, and as great tenderness and compassion for their souls as bodies; which very often attained the good effect it was likely to have, the one making way for the other with so much advantage, and men being very apt to follow the good advice of those, who give them in hand so sensible a pledge and testimony of their good will to them.

This kind of charity must needs be very expensive to him, but he had a plentiful estate settled upon him, and left him by his father, and he laid it out as liberally in the most prudent and effectual ways of charity he could think of, and upon such persons as, all circumstances considered, he judged to be the fittest and most proper objects of it.

For about nine or ten years last past he did, as is well known to many here present, almost wholly apply his charity to Wales, because there he judged was most occasion for it: and because this was a very great work, he did not only lay out upon it whatever he could spare out of his own estate, but employed his whole time and pains to excite and engage the charity of others for his assistance in it.

And

And in this he had two excellent designs. One, to have poor children brought up to read and write, and to be carefully instructed in the principles of religion: the other, to furnish persons of grown age, the poor especially, with the necessary helps and means of knowledge, as the bible, and other books of piety and devotion, in their own language; to which end he procured the Church Catechism, the Practice of Piety, and that best of books the Whole Duty of Man, besides several other pious and useful treatises, some of them to be translated into the Welch tongue, and great numbers of all of them to be printed, and sent down to the chief towns in Wales, to be sold at easy rates to those who were able to buy them, and to be freely given to those that were not.

And in both these designs, through the blessing of God upon his unwearied endeavours, he found very great success. For by the large and bountiful contributions which chiefly by his industry and prudent application were obtained from charitable persons of all ranks and conditions, from the nobility and gentry of Wales and the neighbouring counties, and several of that quality in and about London; from divers of the right reverend bishops, and of the clergy; and from that perpetual fountain of charity the city of London, led on and encouraged by the most bountiful example of the right honourable the lord mayor and the court of aldermen; to all which he constantly added two thirds of his estate, which as I have been credibly informed was two hundred pounds a year; I say, by all these

these together there were every year eight hundred, sometimes a thousand poor children educated, as I said before; and by this example several of the most considerable towns of Wales were excited to bring up at their own charge the like number of poor children, in the same manner, and under his inspection and care.

He likewise gave very great numbers of the books above-mentioned both in the Welch and English tongues to the poorer sort, to so many as were unable to buy them and willing to read them. But which was the greatest work of all, and amounted indeed to a mighty charge, he procured a new and very fair impression of the bible and liturgy of the church of England in the Welch tongue (the former impression being spent, and hardly twenty of them to be had in all London) to the number of eight thousand; one thousand whereof were freely given to the poor, and the rest sent to the principal cities and towns in Wales to be sold to the rich at very reasonable and low rates, viz. at four shillings a piece well bound and clasped, which was much cheaper than any English bible was ever sold that was of so fair a print and paper: a work of that charge, that it was not likely to have been done any other way; and for which this age, and perhaps the next, will have great cause to thank God on his behalf.

In these good works he employed all his time and care and pains, and his whole heart was in them; so that he was very little affected with any thing else, and seldom either minded or knew any



thing of the strange occurrences of this troublesome and busy age, such as I think are hardly to be paralleled in any other. Or if he did mind them, he scarce ever spoke any thing about them. For this was the business he laid to heart, and knowing it to be so much the will of his heavenly Father, it was his meat and drink to be doing of it : and the good success he had in it was a continual feast to him, and gave him a perpetual serenity both of mind and countenance. His great love and zeal for this work made all the pains and difficulties of it seem nothing to him : he would rise early and sit up late, and continued the same diligence and industry to the last, though he was in the threescore and seventeenth year of his age. And that he might manage the distribution of this great charity with his own hands, and see the good effect of it with his own eyes, he always once, but usually twice a year, at his own charge travelled over a great part of Wales, none of the best countries to travel in : but for the love of God and men, he endured all that, together with the extremity of heat and cold (which in their several seasons, are both very great there) not only with patience but with pleasure : So that all things considered there have not, since the primitive times of Christianity, been many among the sons of men to whom that glorious character of the Son of God might be better applied, that *he went about doing good.*

*Tillotson's Works.*

38 Robert Johnson, archdeacon of Leicester, and pastor of North Luffenham, in the county of Rutland,

Rutland, hath been a worthy instrument in this kind, who, at his own charge, caused two free-schools to be built in two market-towns in that county; the one at Okeham, the other at Uppingham, with allowance of twenty four pounds each to the master, and twelve pounds to the usher yearly. He also built two hospitals, called by the name of Christ's Hospital, in the aforesaid towns, with provision for each of them for twenty-four poor people. He purchased lands of queen Elizabeth, which he laid to those hospitals, and procured a mortmain of four hundred marks per annum. Likewise he redeemed a third hospital, which had been erected by one William Darby, and was dissolved, being found to be concealed land. Besides, he gave the perpetual patronage of North Luffenham to Emanuel college, in Cambridge, that the town may be provided with a good preacher. He also made good provision in both universities, for scholars that shall be brought up in the said school. He gave also twenty marks per annum towards the maintenance of preachers that were called to Paul's Cross. He was also very beneficial to the town of Luffenham, Stamford, and other places in Rutland, in providing for the education of their poor children and placing them apprentices.

39. Mr. John Heyden, alderman of London, and a mercer, gave to an hundred poor, as many gowns, an hundred pounds, and twelve pence apiece in money : To the company of mercers six hundred pounds, to be lent to young men, at three

pounds, six shillings, and eight pence the hundred, which makes twenty pounds, to be given yearly to the poor. Likewise four hundred pounds more he gave to the same Company, to be lent out at the same rate; and the yearly annuity of thirteen pounds, six shillings, and eight pence, arising thereof, to go to the maintaining of the Lecture in St. Michael's, Pater Noster: To Christ's Church hospital five hundred pounds; to the eleven companies besides, eleven hundred pounds, to be lent out to young men at three pounds, six shillings and eight pence the hundred, and out of the annuity arising thereof twenty pounds per annum to go to the hospitals, and sixteen pounds to the poor: To Exeter two hundred pounds: To Bristol one hundred pounds: To Gloucester one hundred pounds, to be lent to young tradesmen, at three pounds, six shillings, and eight pence the hundred, to the use of poor prisoners, and poor people: To the town of Wardbery, six pounds, thirteen shillings, and four pence: To the company of mercers, for a cup, forty pounds: To his servants two hundred and forty pounds. Out of the rest of his moiety, he gave to the aforesaid companies fifty pounds each, to the uses aforesaid.

40. Mrs. Owen, widow of justice Owen, founded an hospital and free-school at Islington; gave to the university library, at Oxford, two hundred pounds: To St. John's college library, in Cambridge, twenty pounds; founded one fellowship and scholarship in Emanuel college: To Christ's hospital sixty pounds, to give twelve pence weekly  
to



to the poor in Iffington; sixty-six pounds, thirteen shillings, and four pence, to beautify the cloyster in Christ's hospital: To a school-house at Edmonton twenty pounds: To the parish of Condover, in Shropshire, fifty pounds for a great bell. The building of alms-houses for ten poor women at Iffington, and the purchase of the lands laid to it, cost her 1415*l.* and the building of the school-house there, three hundred, sixty-one pounds; she gave also yearly sums of money to preachers not benefited, and to the prisons in her life-time. By her last will, twenty-two pounds per annum, for Iffington school: To preachers thirty-five pounds: To the parish of Bassishaw twenty pounds: To the prisons eight pounds: To the company of brewers, in linen, plate, and money, one hundred pounds. The sum of these monies, besides the annuity of twenty-two pounds, will amount to two thousand three hundred, and twenty pounds, or thereabouts. All this she did, though at her death she had twenty-two children, and children's children; amongst their parts finding a portion for Christ's poor members.

41. In the reign of king Henry the Fourth, the most deservedly famous for works of piety, was William Wickham, bishop of Winchester. His first work was the building of a chapel at Tichfield, where his father and mother, and sister Perrot were buried. Next, he founded at Southwick, in Hampshire, near the town of Wickham, the place of his birth, (as a supplement to the priory of Southwick) a chantry with allowance of five priests for ever:

he bestowed twenty thousand marks in repairing the houses belonging to the bishopric; he discharged out of prison, in all places of his diocese, all such poor prisoners as lay in execution for debt under twenty pounds; he amended all the highways from Winchester to London, on both sides the river: after all this on the fifth of March, 1379, he began to lay the foundation of that magnificent structure, in Oxford, called New College, and in person laid the first stone thereof. In the year 1387, on the 26th of March, he likewise, in person, laid the first stone of the like foundation in Winchester, and dedicated the same, as that other in Oxford, to the memory of the Virgin Mary.

42. In the reign of king Edward the Fourth, Sir John Crosby, knight, and late lord mayor of London, gave to the repairs of the parish church of Henworth in Middlesex, forty pounds: to the repairs of St. Helen's in Bishopsgate-street, where he was buried, five hundred marks: to the repairing of London wall one hundred pounds; to the repairing of Rochester bridge, ten pounds; to the wardens and commonalty of the grocers in London, two large pots of silver, chased, half gilded, and other legacies.

43. In the reign of queen Elizabeth, and in the year 1596, Ralph Rokeby, one of her Majesty's Masters of Requests, then dying, gave, by his will, to Christ's hospital, in London, one hundred pounds; to the college of the poor of queen Elizabeth, one hundred pounds; to the poor scholars in Cambridge, one hundred pounds; to the poor  
scholars

scholars in Oxford, one hundred pounds; to the prisoners in the two Compters, in London, one hundred pounds; to the prisoners in the Fleet, one hundred pounds; to the prisoners in Ludgate, one hundred pounds; to the prisoners in Newgate, one hundred pounds; to the prisoners in the King's Bench, one hundred pounds; to the prisoners of the Marshalsea, one hundred pounds; to the prisoners in the White Lion, twenty pounds; a liberal and pious legacy, and worthy not to be forgotten.

44. Thomas Sutton, esquire, born of genteel parentage, at Knaith in Lincolnshire, was sole founder of the Charter-house hospital, which he called the Hospital of King James; for the maintenance thereof he settled these manors in several counties: 1. Baslam Manor in Cambridgeshire. 2. Bastingthorp manor in Lincolnshire. 3. Brackgrove manor in Wiltshire. 4. Broad-hinton land in Wiltshire. 5. Castlecamp's manor in Cambridgeshire. 6. Chilton manor in Wiltshire. 7. Dunby manor in Lincolnshire. 8. Elcomb manor and park in Wiltshire. 9. Hackney land in Middlesex. 10. Hallingbur Bouchiers manor in Essex. 11. Midsunden manor in Wiltshire. 12. Much Stanbridge manor in Essex. 13. Norton manor in Essex. 14. Salthorpe manor in Wiltshire. 15. Southminster manor in Essex. 16. Tottenham land in Middlesex. 17. Ufford manor in Wiltshire. 18. Watalescote manor in Wiltshire. 19. Westcot manor in Wiltshire. 20. Wroughton manor in Wiltshire. It was founded, finished, and endowed by himself alone, disbursing thirteen thousand pounds,



pounds, paid down before the sealing of the conveyance for the ground whereon it stood, with some other appurtenances; besides six thousand expended in the building thereof, and that vast yearly endowment before mentioned; besides this he bequeathed large sums to the poor, to prisons, to colleges, to mending highways, to the Chamber of London; besides twenty thousand pounds left to the discretion of his executors. He died 1611, in the ninth year of king James's reign.

Anno Dom. 1552, king Edward the Sixth, in the sixth year of his reign; founded the Hospitals of Christ's Church in London, and of St. Thomas, in Southwark; and the next year that of Bridewell, for the maintenance of three sorts of poor; the first for the education of poor children; the second, for impotent and lame persons; the third, for idle persons, to employ and set them on work. A princely gift, whereby provision was made for all sorts of poor people; such as were poor either by birth, or casualty, or idleness. Besides, by the said virtuous Prince were founded two free-schools in Louth, in Lincolnshire, with liberal maintenance for a schoolmaster and usher in them both. Likewise Christ's College in the university of Cambridge, enjoyeth a fellowship, and three scholars, by the gift of the said excellent Prince.

46. Sir William Cecil in his life time gave thirty pounds a year to St. John's college in Cambridge; he founded also an hospital at Stamford for twelve poor people, allowing to each of them six pounds per annum; he also left great sums of money

money in trust in the hands of Mr. John Billet, one of his executors, who as carefully performed that trust, and partly by this means, and partly out of his own estate, hath done those excellent works. He repaired at the expence of divers hundred pounds, the great church in the city of Bath; he enlarged the hot and cros baths there, walling them about. He built an hospital there, to entertain twelve poor people, for a month, at the spring, and three months at the fall of the leaf, with allowance of four-pence a day: he gave two hundred pounds to the repairs of St. Martin's church, an hundred marks to St. Clement's, to build a window; five pounds to each of the four parishes in Westminster for twelve years. Upon the building of the market-house there, he bestowed three hundred pounds, whereof is made ten pounds a year for the benefit of the poor. He also gave twenty pounds per annum to Christ's hospital till two hundred pounds came out.

47. Robert, earl of Dorchester, anno, 1609, by his last will and testament, ordained an hospital to be built in East Greenstead in Suffex, allowing to the building thereof a thousand pounds (to the which the executors have added a thousand pounds more) and three hundred and thirty pounds of yearly revenue, to maintain twenty poor men and ten poor women, to each of them ten pounds by the year; and besides to a warden twenty pounds, and to two assistants out of the town to be chosen, three pounds six shillings and eight pence a-piece per annum.

48. John

48. John Whitgift, archbishop of Canterbury, at his own proper charge caused an hospital to be built at Croydon, for the maintenance of thirty poor people, with a free school, having a master and an usher, and laid unto it two hundred pounds per annum, besides the charge of the building, which is supposed to have cost 2000 pounds more.

49. William Lamb, clothworker, gave to these charitable uses following: he built the conduit near Holborn, with the cock at Holborn-bridge, bringing the water more than two thousand yards in pipes of lead at the charge of fifteen hundred pounds; he gave also to these uses following; to twelve poor people of St. Faith's parish weekly two pence a-piece: To the company of cloth-workers four pounds per annum; for reading divine service in St. James's church, sundays, wednesdays, and fridays, and four yearly sermons, and for twelve poor men, and twelve poor women, so many gowns, shirts, smocks, shoes, he gave lands to the yearly value of thirty pounds; to each of the towns of Ludlow and Bridgnorth one hundred pounds; to Christ's hospital yearly six pounds, and to purchase lands ten pounds; to St. Thomas's hospital yearly four pounds; to the Savoy to buy bedding ten pounds. He erected a free-school at Sutton Valens in Kent, with allowance to the master of twenty pounds, and to the usher eight pounds. He built six alms houses there with the yearly maintenance of ten pounds. He gave also toward the free-school, at Maidstone in Kent; and to set the poor clothiers



clothiers on work in Suffolk, he gave one hundred pounds.

50. Sir Walston Dixy, mayor, free of the skinners, gave as followeth: To the maintenance of a free school in Bosworth yearly twenty pounds; to Christ's hospital in London yearly forever forty-two pounds; for a lecture in St. Michael Bassingshall yearly ten pounds; to the poor of Newgate twenty pounds; to the two Compters, to Ludgate and Bethlehem, to each of them ten pounds; to the four prisons in Southwark twenty pounds, thirteen shillings, and four pence; to the poor of Bassingshall ten pounds; to Emanuel college in Cambridge to buy lands, to maintain two fellows and two scholars six hundred pounds; to the building of the college fifty pounds; to be lent to poor merchants five hundred pounds; to the hospitals of St. Bartholomew and St. Thomas, each of them fifty pounds; to the poor of Bridewell twenty pounds; to poor maids marriages one hundred pounds; to poor strangers of the Dutch and French churches fifty pounds; towards the building of the pest-house two hundred pounds. The sum of these gifts in money amounts to more than seventeen hundred pounds, and the yearly annuities to seventy-two pounds.

51. Sir John Gresham, mercer and mayor of London, anno 1548, in the second year of king Edward the Sixth, gave ten pounds to the poor of every ward in London (which are twenty-four within the city) and to one hundred and twenty poor men and women, three yards of cloth each for a gown, of eight or nine shillings a yard; to  
 maids

maids marriages, and hospitals in London, above two hundred pounds. He also founded a free-school in Holt, a market-town in Norfolk.

52. Mr. Thomas Ridge, grocer, gave to charitable uses, one thousand one hundred and sixty-three pounds, six shillings and eight pence; viz. To the company of grocers, to be lent to two young men free of the company, an hundred pounds; to his men and maid servants, sixty three pounds, six shillings, and eight pence; unto the hospitals about London one hundred pounds; unto preachers four hundred pounds; to poor tradesmen in and about London three hundred pounds; for a lecture in Grace Church, one hundred pounds; and in gowns for poor men one hundred pounds.

53. Mr. Robert Offley, haberdasher, gave six hundred pounds to the mayor and commonalty of Chester, to be lent to young tradesmen; and for the relief of poor prisoners, and other such charitable uses two hundred pounds; he gave to the company of the haberdashers, to be lent to freemen gratis two hundred pounds more; to pay ten pounds yearly to the poor of the company two hundred pounds more; to give ten pounds per annum to two scholars, in each university one; to Bethlehem one hundred pounds; to other hospitals, prisons, and poor, one hundred and sixty more; in the whole one thousand, four hundred, and sixty pounds.

54. The lady Mary Ramfey, who in the life time of Sir Thomas Ramfey joining with him, and after his death, assured in land two hundred and forty-three pounds per annum to Christ's Hospital in London, to these uses following; to the school-masters

masters of Hawstead, annually twenty pounds; to the master and usher in Christ's Church by the year twenty pounds; to ten poor widows, besides apparel and houses, yearly twenty pounds; to two poor, a man and a woman, during life, to each fifty three shillings and four-pence; to two fellows in Peter house in Cambridge, and four scholars, yearly forty pounds; to St. Bartholomew's hospital ten pounds; to Newgate, Ludgate, and the Compters, ten pounds; to Christ's hospital, after the expiration of certain leases, there will come per annum, one hundred and twenty pounds; to St. Peter's, the Poor in London, St. Andrew's Under-shaft, St. Mary Woolnorth, ten pounds; to six scholars in Cambridge, twenty pounds; to six scholars in Oxford, twenty pounds; for two sermons forty shillings; to the poor of Christ's Church parish fifty shillings; to ten maimed soldiers twenty pounds; to the poor of the company of drapers, yearly ten pounds; ten poor women's gowns, ten poor soldier's coats, shoes and caps, all these gifts afore said are to continue yearly.

55. Mr. George Blundel, clothier, of London, by his last will and testament, anno 1599, bequeathed as followeth: To Christ's hospital five hundred pounds; to St. Bartholomew's, two hundred and fifty pounds; to St. Thomas's hospital two hundred and fifty pounds; to Bridewell yearly, eight pounds; towards Tiverton church fifty pounds; to mend the highways there one hundred pounds; to the twelve chief companies in London, to each one hundred and fifty pounds; towards relieving of poor prisoners and other charitable uses, in the whole, one thousand eight hundred pounds.

For



For poor maids marriages in Tiverton, four hundred pounds; to the city of Exeter, to be lent unto poor artificers, nine hundred pounds; towards the building of the free grammar-school in Tiverton, two thousand four hundred pounds: laid out since by his executors, Sir William Craven and others, one thousand pounds; to the school master yearly fifty pounds; to the usher, thirteen pounds, six shillings, and eight pence; to the clerk forty shillings; for reparations eight pounds; to place four boys apprentices in husbandry, yearly twenty pounds; to maintain six scholars, three in Cambridge, and three in Oxford, the sum of two thousand pounds. The sum of all counting the yearly pensions at a valuable rate, together with the legacies of money, maketh twelve thousand pounds, or thereabouts.

56. Mr. Rogers, of the company of leather-fellers, gave by his will as followeth; to the prisoners about London twelve pounds; to the poor of two towns in the west country, thirteen pounds, six shillings, and eight pence; to the poor of the town of Pool where he was born, ten pounds; to building alms-houses there, three hundred and thirty-three pounds: to relieve poor prisoners, being neither Papists nor Atheists, that may be set free for twenty nobles a man, one hundred and fifty pounds; to poor preachers ten pounds a man; one hundred pounds to poor decayed artificers that have wives and children; one hundred pounds to the company of merchant-adventurers to relieve poor decayed people; and for young freemen, four hundred pounds; to Christ's hospital to purchase land for the relief of that house, five hundred pounds;

pounds ; to erect alms-houses about London, and to maintain twelve poor people, threescore pounds ; to the parish where he dwelt ten pounds ; and for two dozen of bread every Lord's day to be distributed, one hundred pounds ; to Christ's Church parish fifteen pounds ; to the poor in divers parishes without Newgate, Cripplegate, Bishopsgate, and St. George's in Southwark, twenty-six pounds, thirteen shillings, and fourpence ; to each alike ; to St. George's parish in Southwark, St. Sepulchre's, St. Olave's, St. Giles's, St. Leonard's, to each thirty pounds, one hundred and fifty pounds ; to St. Botolph's without Algate, and Bishopsgate, to each twenty pounds, forty pounds given to maintain two scholars in Oxford, two in Cambridge, students in divinity, to the company of leather-fellers, which is carefully by them employed and augmented, four hundred pounds. The whole sum amounting to two thousand, nine hundred, and sixty pounds, six shillings, and eight pence.

57. Mr. George Palyn, by his last will and testament, gave unto these charitable uses, to erect an almshouse about London, and to allow unto six poor people yearly, six pounds, thirteen shillings, and four pence, he gave nine hundred pounds : given to the chime at Bow church, one hundred pounds ; given to St. John Baptist's, and Brazen Nose colleges in Oxford, to maintain four scholars, to each four pounds yearly, to each college three hundred pounds, in the whole six hundred pounds ; given to the like use to Trinity and St. John's colleges in Cambridge, to each three hundred pounds,

pounds, in the whole six hundred pounds : to six prisoners about London, sixty pounds ; to Christ's hospital to purchase twenty pounds per annum, three hundred pounds ; to St. Thomas's Hospital fifty pounds ; to the preachers at Paul's Cross, to bear their charges, two hundred pounds ; to divers parishes in London, to some ten pounds, to some twenty pounds, one hundred and thirty-two pounds. To the poor in Wrenbury, in Cheshire, to purchase twenty marks per annum, two hundred pounds ; to the use of the church there, thirty pounds ; for forty poor gowns forty pounds ; the sum is three thousand, two hundred and twelve pounds, or thereabouts.

58. Mr. Dove gave unto the company of the merchant taylors, the sum of two thousand nine hundred, fifty-eight pounds, ten shillings, to pay one hundred and seventy-nine pounds to these uses following : To maintain thirteen poor alms-men, and six in reversion, per annum one hundred and seven pounds : to a school-master eight pounds ; to the poor of St. Botolph's twenty pounds, nine shillings ; to the prisoners in both compters, and in Ludgate and Newgate, twenty pounds ; given to St. John's college, in Cambridge, one hundred pounds, to Christ's hospital, to purchase sixteen pounds per annum, for one to teach the boys to sing, two hundred and forty pounds ; to toll a bell at St. Sepulchre's when the prisoners go to execution, fifty pounds.

59. Sir William Craven, alderman of London, gave a thousand pounds to Christ's hospital  
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in London, to purchase land for the maintenance of that house. He was also a worthy benefactor to St. John's college in Oxford. He built at Brunfall, in Yorkshire, a church, compassing it with a wall, at the charge of six hundred pounds. He erected a school, with the allowance of twenty pounds per annum. He built one bridge that cost him five hundred pounds; another two hundred and fifty pounds; a third two hundred marks; a fourth twenty pounds; and made a causeway at two hundred pounds charge, and all this in his life-time.

60. Mr. Jones, a merchant, abiding at Stode, of the company of haberdashers, sent six thousand pounds to the company, to be bestowed in Monmouth in Wales, where he was born, in charitable works. The worshipful company purchased two hundred pounds per annum, and more; allowing one hundred and fifty pounds per annum to an hospital, for twenty poor people; and one hundred pounds to a preacher to preach twice on the Lord's day.

61. Dr. Busby, the celebrated schoolmaster, was a very useful man in his day, and one whom God blessed with riches and long life: and he, on his part, chearfully devoted himself and his possessions, to the promoting of piety. To relieve the poor; to support and encourage learned men; to repair churches; that, he thought, was truly enjoying his riches. And what he employed not upon these good uses in his life-time, he bequeathed to the same at his death. He gave 250 pounds towards repairing and beautifying Christ's Church college

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and cathedral. He founded and endowed two lectures in the same college, one for the oriental languages, and another for the mathematics; giving, moreover, an hundred pounds to repair the room in which they were to be read. He contributed also to the repair of Litchfield church. As to his many other benefactions, being done in a private manner, they are not upon record.

62. Samuel Dunche, of Pusey, in the county of Berks, esq. was a person that did good to all, but especially to those of the household of faith. His custom was to send money yearly to several towns, as to Stow upon the Woolds in Gloucestershire, to Norliche, to Lamburn, and others not here mentioned, for the relief of their poor: and upon the last here named, he settled lands of inheritance for ever for the same use. And to Rumfey in Hampshire, he gave by deed upon the like account a lease of 99 years, to commence after his decease. The poor also of the said town, whom he called his Alms-people, had, during his life, weekly relief from him; and many other towns, together with them, were large sharers in the like bounty.

Several poor children of the said town, and likewise of those belonging to Farringdon, he set to school, and did not only pay for their teaching, but also furnished them with all such books as were fit and convenient for them. He also caused several books to be printed at his own charge, which he freely gave to the poor, that they might the better be encouraged to read, and to acquaint themselves with the concerns of another and better life.

He

He further gave considerable sums of money yearly for the constant supply of such godly ministers as he knew to be in want: and upon several of them he settled considerable annuities, 10l. 20l. per annum for their lives; besides such legacies which were not small, that he gave to some of them at his death.

Besides all this, his hand was ever open and ready to distribute whenever any fit occasion was offered to him; yea, such was the enlargement of his heart, and tendernefs of his bowels, that he could hardly pass by any, whom he judged due objects of his charity, but he freely and bountifully contributed to their relief.

Thus did this pious gentleman honour God with his substance and adventure upon the royal prophet's words, to *cast his bread upon the waters*; which though the unbelieving world accounts but folly, and usually reckons it amongst their losses; yet he to his advantage, according to the promise thereto annexed, found it again not after many days. His bread, like the loaves with which Christ fed the multitude was multiplied in his hands, and his oil increased by pouring out. He was but a younger brother, and the estate settled upon him was but 800l. per annum, or thereabouts: and yet notwithstanding, I had almost said, on this excess of charity, his estate was so far from being ruined, or in the least impaired, as that not only the same bare measure he received but much greater, pressed down, and running over, was meeted out to him and his posterity. So signally did God in this life reward his charity, wisely ordering by his good pro-

vidence that one way or other large handfuls, as over measure were from several hands thrown into his bushel.

There is now left to his heirs an estate of more than the double value of what he received from his father, besides the portions which he gave to all his daughters, five in number, which were very considerable, to some of them more than 2000l. which at that time was a large sum.

63. Bishop Cosen distinguished himself greatly by his charity and public spirit. He laid out a great share of his large revenues in repairing or rebuilding the several edifices belonging to the bishopric of Durham, which had either been demolished, or neglected, during the civil wars. He repaired, for instance, the castle at Bishop's Auckland, the chief country-seat of the bishops of Durham; that at Durham, which he greatly enlarged; and the bishop's house at Darlington, then very ruinous. He also enriched his new chapel at Auckland, and that at Durham, with several pieces of gilt plate, books, and other costly ornaments; the charge of all which building, repairs, and ornaments, amounted, according to Dr. Smith, to near 16,000l. but, as others say, to no less than 26,000l. He likewise built and endowed two hospitals; the one at Durham, for eight poor people, the other at Auckland for four. The annual revenue of the former was 70l. that of the latter 30l. and near his hospital, at Durham, he rebuilt the school-house, which cost about 300l. He also built a library near the castle of Durham, the charge whereof, with the pictures with



with which he adorn'd it, amounted to 800l. and gave books thereto to the value of 2000l. as also an annual pension of twenty marks for ever to a librarian. But his generosity in this way was not confined within the precincts of his diocese. He rebuilt the east end of the chapel at Peter-house in Cambridge, which cost 320l. and gave books to the library of that college to the value of 1000l. He founded eight scholarships in the same university: viz. five in Peter-house, of 10l. a year each, and three in Caius college, of twenty nobles apiece per annum: both which, together with a provision of 8l. yearly, to the common chest of those two colleges respectively, amounted to 2,500l. To mention all his benefactions, would be almost tedious. He gave, in ornaments to the cathedral at Durham, 45l. upon the new building of the bishop's court, exchequer, and chancery, and towards erecting two sessions houses in Durham, 1000l. towards the relief of the distressed loyal party in England, 800l. for repairing the banks in Howdenshire, 100 marks; towards repairing St. Paul's cathedral in London 50l. In a word, this generous bishop, during the eleven years he sat in the see of Durham, is said to have spent above 2000l. yearly in pious and charitable uses, notwithstanding he had a son and four daughters.

Besides the above charities which were done in his life-time, he bequeathed in his will considerable sums of money to charitable purposes: to be distributed among the poor in several places a sum amounting to near 400l. towards rebuilding St. Paul's cathedral, when it should be raised five yards

from the ground, 100l. to the cathedral of Norwich, whereof the one half to be bestowed on a marble tablet, with an inscription in memory of Dr. John Overall, some time bishop there, whose chaplain he had been, the rest for providing some useful ornaments for the altar, 40l. towards the repairing the south and north sides of Peter-house chapel in Cambridge, suitable to the east and west sides, already by him perfected, 200l. : towards the new building of a chapel at Emanuel college in Cambridge, 50l. to the children of Mr. John Heyward, late prebendary of Litchfield, as a testimony of his gratitude to their deceased father, who in his younger years placed him with his Uncle bishop Overall, 20l. each ; to some of his domestic servants 100 Marks, to some 50l. and to the rest half a Year's wages, over and above their last quarter's pay.

64. Archbishop Laud, amidst all his employments, did not slacken his care towards the place of his education, the university of Oxford. After he was elected chancellor, he made it his business all his life to adorn the university with buildings, and to enrich it with books and manuscripts. In the first design, he began with his own college, St. John's ; where he built the inner quadrangle (except part of the south-side of it, which was the old library) in a solid and elegant manner : the first stone of this design was laid in 1631 : he gave also several MSS. to the library, and 500l. by will to the college. In the next place, he erected that elegant pile of building at the west-end of the divinity-school, well known by the name of the Convocation-house below, and Selden's-library above.

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In the latter resolution, he gave the university, at several times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish; an invaluable collection procured at a prodigious expence.

65. Archbishop Grindal was a person eminent for his learning and piety. He lived and died unmarried, yet does not seem to have amassed much wealth, notwithstanding his great and rich preferments. However, he left several legacies by will; as 30*l.* per ann. for the maintenance of a free grammar-school at St. Begh's in Cumberland, where he was born. To Pembroke-hall in Cambridgeshire, 22*l.* per annum. To Queen's college, Oxon, 26*l.* os. 4*d.* per ann. To Magdalen-college in Cambridge, a standing cup value 13*l.* 6*s.* 8*d.* For the building and furnishing St. Begh's school, 336*l.* 13*s.* 4*d.* For the purchase of lands for the relief of the poor alms-houses in Croydon, 50*l.* For repairing the church 5*l.* To the city of Canterbury to set the poor to work, 100*l.* To the poor of Lambeth and Croydon, 20*l.* To the poor of St. Begh's, 13*l.* 6*s.* 8*d.* To the parish-church of St. Begh's his communion-cup and cover double gilt, and his best great bible. To the queen, a curious Greek Testament of Stevens's impression. To his successors, several pictures and implements. To his patron, lord Burleigh, a standing cup of 40 oz. given by the queen the last new-year's day before he died. To Sir Francis Walsingham, a standing  
cup



cup of the like value. He left also to the college several books of Henry Stephens's edition, and a curious Hebrew bible to the master's study. He likewise gave the college a standing cup of above 40 oz. double gilt, which in honour of him they called poculum Canturienſe. It was a present to him from the queen, the year after his promotion to the ſee of Canterbury. There are many other legacies to ſervants, friends, and relations.

66. Biſhop Gunning was not only a profound divine, but a perſon of moſt extenſive and exemplary charity. To the building of Clere-hall, where he had been formerly a fellow, he gave 200 pounds in his life-time, and left a legacy of 300l. towards a new chapel. To Benet-college, of which he had been maſter, though for a few months only, he left a legacy for the increaſe of commons, as a ſmall acknowledgment of the relation he had borne to, and of his affection for, that ancient foundation. To St. John's college, where he had been laſt maſter, he bequeathed his whole library of books, thought to have been worth 500l. together with 600l. in money, the half of which was appropriated to building the third court, &c. He gave moreover 200l. to his own cathedral at Ely, which was laid out upon the pavement in the choir, and 500l. towards rebuilding that of St. Paul. And that every place to which he had borne any relation might taſte of his bounty, he became a ſingular benefactor to the rectories of Coteſmore and Stoke Bruen, and gave an additional maintenance to ſeveral poor vicars within the ſees of Chicheſter

chester and Ely; the excellence of which kind of charity he was so sensible of, that, by a codicil to his will, dated Sept. 11, 1683, he ordered, after all legacies and payments discharged, that the residue should be employed upon the present relief of poor vicars within the county of Cambridge and isle of Ely, where the impropriations are in the hands of the bishop. Dr. Gower adds, that he supported many scholars in the university, as well as fed the poor from his table; which, with many other kinds of charity there spoken of, shew him to have been a person of universal benignity.

67. Captain Thomas Coram was born about 1688, bred to the sea, and spent the first part of his life as master of a vessel trading to our colonies. While he resided in that part of the metropolis which is the common residence of seafaring people, business often obliged him to come early into the city and return late; when he had frequent occasions of seeing young children exposed, through the indigence or cruelty of their parents. This excited his compassion so far, that he projected the Foundling hospital; in which humane design he laboured 17 years, and at last by his sole application obtained the royal charter for it. He was highly instrumental in promoting another good design. viz. the procuring a bounty upon naval stores imported from the colonies; and was eminently concerned in setting on foot the colonies of Georgia and Nova Scotia. His last charitable design, which he lived to make some progress in, but not to complete, was a scheme for uniting the  
Indians

Indians in North America, more closely to the British interest, by an establishment for the education of Indian girls. Indeed he spent a great part of his life in serving the public, and with so total a disregard to his private interest, that towards the latter part of it he was himself supported by the voluntary subscription of public-spirited persons; at the head of whom was that truly amiable and benevolent prince, Frederic, late prince of Wales.

68. Another very extraordinary instance of generosity, is that of the pious and excellent Edward Colston, Esq. an eminent Spanish merchant in Bristol, and born in that city 1636. He was brought up to trade, and resided some time in Spain; as did also his brothers, two of whom were inhumanly murdered there by assassins. He inherited a handsome fortune from his parents, which received continual additions from the fortunes of his brethren; all of whom, though numerous, he survived. This family substance he increased immensely by trade, a great part of which he disposed of in acts of charity and beneficence.

In 1691, he built upon his own ground, at the charge of about 2500l. St. Michael's-hill almshouses in Bristol; and endowed them with lands, whose yearly rent amounts to 282l. 3s. 4d.

The same year he gave houses and lands, without Temple-gate in that city, to the society of merchants for ever, towards the maintenance of six poor old decayed sailors, to the yearly value of 24l.

In 1696, he purchased a piece of ground in Temple-street, in the same city, and built at his own charge a  
school



school and dwelling-house for a master, to instruct 40 boys, who are also to be cloathed, instructed in writing, arithmetic, and the church catechism. The estate given to this charity amounts to 80l. yearly, clear of all charges. In 1702, he gave 500l. towards rebuilding queen Elizabeth's hospital on the College-green in Bristol; and for the cloathing and educating of six boys there, appropriated an estate of 60l. a year, clear of all charges, besides 10l. for placing out the boys apprentices.

In 1708, he settled his great benefaction of the hospital of St. Augustin in Bristol, consisting of a master, two ushers, and 100 boys; for the maintenance of which boys, he gave an estate of 138l. 15s. 6 $\frac{1}{4}$ d. a year. The charge of first setting up this hospital, and making it convenient for the purpose, amounted, it is said, to about 11,000l.

He gave also 6l. yearly to the minister of All-Saints in Bristol, for reading prayers every monday and tuesday morning throughout the year, and 1l. a year to the clerk and sexton: also 6l. a year for ever, for a monthly sermon and prayers to the prisoners in Newgate there; and 20l. yearly for ever to the clergy beneficed in that city, for preaching 14 sermons in the time of Lent, on subjects appointed by himself.

He bestowed, lastly, upwards of 2000l. in occasional charities and benefactions to churches and charity-schools, all within the city of Bristol. Let us proceed now to enumerate, in the same general way, what he bestowed elsewhere. In the first place then,

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He gave 6000*l.* for the augmentation of 60 small livings, the distribution of which was to be after this manner. Any living that was entitled to queen Anne's bounty, might have this too, on condition that every parish, which did receive this, should be obliged to raise 100*l.* to be added to the 100*l.* raised by Colston: and many livings have had the grant of this bounty.

He gave to St. Bartholomew's hospital in London 2000*l.* with which was purchased an estate of 100*l.* a year, which is settled on that hospital; and he left to the same by will, 500*l.* To Christ's hospital, at several times, 1000*l.* and 1000*l.* more by will. To the hospitals of St. Thomas and Bethlehem, 500*l.* each. To the work-house without Bishopsgate, 200*l.* To the society for propagating the gospel in foreign parts, 300*l.*

He built an alms-house for six poor people at Shene in Surry, and left very handsome legacies to Mortlake in the same county, where he died: that is, he gave 45*l.* yearly, to be continued for 12 years after his death, for cloathing and educating 12 boys and 12 girls in that place, and also 85*l.* he being so many years old, to 85 poor men and women there, to each 1*l.* to be distributed at the time of his decease.

He gave 100*l.* per annum, to be continued for 12 years after his death, and to be distributed by the direction of his executors: either to place out every year ten boys apprentices, or to be given towards the setting up ten young tradesmen, to each 10*l.*

He gave likewise to 18 charity-schools in several  
parts

parts of England, and to be continued to them for 12 years after his death, to each school yearly 5l.

Finally, he gave towards building of a church at Manchester in Lancashire, 20l. and towards the building of a church at Tiverton in Devonshire, 50 pounds.

Besides these known and public benefactions, he gave away every year large sums in private charities, for many years together; and the preacher of his funeral sermon gives us to understand, that these did not fall much short of his public.

69. The celebrated Camden, by a deed executed in due form, made over to the university of Oxford 400 pounds a year for a professor of history, and other purposes, besides a variety of smaller legacies bequeathed in his will.

70. Dr. Edmund Castell is a remarkable instance of literary generosity, joined to literary industry. His *Lexicon Heptaglotton* cost him the assiduous labour of 17 years. The unwearied diligence, which he employed in the undertaking, injured his health, and impaired his constitution. Besides this, the work was the entire ruin of his fortune; for he spent upon it upwards of 12,000 pounds. Besides, his industry and liberality were not confined to his *Lexicon*. He was eminently assistant to Dr. Walton, in the celebrated edition of the *Polyglott Bible*, upon which he not only spent much labour, but 1000l. besides. He died 1685, and bequeathed his oriental manuscripts, 38 in number, to the public library of the university of Cambridge. To Emanuel college he bequeathed



queathed 111 printed books; to Dr. Compton, bishop of London 100 copies of his lexicon, with all his bibles and other Oriental parts of holy scripture, in number 52, to the value of near 250 pounds.

71. Archbishop Warham sat in the see of Canterbury 28 years. He laid out to the value of 3000l. in repairing and beautifying the houses belonging to his see. It appears, from a letter of Erasmus to Sir Thomas More, that though he had passed through the highest posts in church and state, he had so little regarded his own private advantage, that he left no more than was sufficient to pay his debts and funeral charges. And it is said, that when he was near his death, he called upon his steward to know what money he had in his hands; who telling him that he had but thirty pounds, he cheerfully answered, *Satis viatici ad cœlum*, i. e. that was enough to last till he got to heaven. He left his theological books to the library of All Souls college in Oxford, his civil and canon law books, to New college, and all his books of church music to Winchester college.

72. Bishop Bedell was a man of great learning and piety. His table was always well covered, according to the plenty that was in his country, but there was no luxury at it. Great resort was made to him, and he observed a true hospitality in his house-keeping. Many poor Irish families about him were maintained out of his kitchen: and in Christmas-time the poor always eat with him at his own table.

73. William

73. William Penn, the Quaker, is justly reckoned among the benefactors of mankind, and will be had in honour for his labours in the cause of humanity, as long as the world standeth.

74. Bishop Wilkins looked down upon wealth as much as others admire it. What he yearly received of the church, he bestowed in its service. He was often heard to say, I will be no richer.

75. Sir Matthew Hale set aside a tenth part of all he got for the poor, and took great care to be well informed of proper objects for his charities. And after he was a Judge, many of the perquisites of his place were sent by him to the gaols to discharge poor prisoners, who never knew from whose hands their relief came. He frequently invited his poor neighbours to dine with him, and made them sit at table with him; and behaved to them in the most tender and friendly manner. And if any of them were sick, so that they could not come, he would send meat warm to them from the table: and he did not only relieve the poor in his own parish, but sent supplies to the neighbouring parishes, as there was occasion for it.

76. The honourable Robert Boyle, who died in the year 1691; was one of the best men our world was ever favoured with. He had great zeal for the Christian religion, without having any narrow notions concerning it, or mistaking, as so many do, a bigoted heat in favour of a particular sect, for that zeal which is the ornament of a true Christian. Bishop Burnet, who was his intimate friend, and preached his funeral sermon, mentions, as a  
proof

proof of this, his noble foundation for lectures in defence of the gospel against infidels of all sorts; the effects of which have been so conspicuous in the many volumes of excellent discourses, which have been published in consequence of that noble and pious foundation. He had, says our prelate, designed it in his life-time, though some accidents did, upon great considerations, divert him from settling it; but not from ordering by his last will, that a liberal provision should be made for one who should in a very few well-digested sermons, every year set forth the truth of the Christian religion in general, without descending to the sub-divisions among Christians. He was at the charge of the translation and impression of the New Testament into the Malayan tongue, which he sent over all the East Indies. He gave a noble reward to him that translated Grotius's incomparable book of the Truth of the Christian religion into Arabic; and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700*l.* charge in the edition of the Irish bible, which he ordered to be distributed in Ireland; and he contributed liberally, both to the impression of the Welch bible, and of the Irish bible for Scotland. He gave, during his life 300*l.* to advance the design of propagating the  
Christian



Christian religion in America; and, as soon as he heard that the East India Company were entertaining propositions for the like design in the East, he presently sent a hundred pounds for a beginning, as an example; but intended to carry it much farther when it should be set on foot to purpose. When he understood how large a share he had in impropriations, he ordered considerable sums to be given to the incumbents in those parishes, and even to the widows of those who were dead before this distribution of his bounty. He did this twice in his life-time, to the amount of above 600*l.* and ordered another distribution, as far as his estate would bear, by his will. In other respects, his charities were so bountiful and extensive, that they amounted, as this prelate tells us, from his own knowledge, to upwards of 1000*l.* per annum.

77. Archbishop Williams was animated with a great mind, and aimed at great things, which he accomplished. The old ruinous body of the abbey church at Westminster was new clothed by him; the fair and beautiful library of St. John's in Cambridge, was a pile of his erection; and the very complete chapel at Lincoln college in Oxford. But that which heightened him most in the opinion of those that knew him best, was his bountiful mind to men in want; being a great patron to support, where there was merit that wanted supply.— He was a man of great hospitality, charity, and generosity; especially to gentlemen of narrow fortunes, and poor scholars in both universities; so that his disbursements this way every year amount-

ed to a 1000, or sometimes 1200 pounds. He died in the year 1650.

78. Bishop Thomas was a great lover of hospitality and charity; the poor of the neighbourhood were daily fed at his door, and he sent provisions twice a week to the common prison, besides very large sums given where he saw occasion. Though he had a large family, he laid not up for himself or his children; and, when charged by several for not providing for his own household, his answer always was that no bishop or priest was to enrich himself with, or raise his family out of the revenues of the church; that the sacred canons forbid it; and that for his part he was resolved, that none of his should be richer for them, as he was only God's steward, and bound to dispense them to his glory in works of charity and piety. He died in 1689, leaving several children and grand children. His whole estate amounted to but 800 pounds.

79. Mr. Joseph Mede, though his circumstances were very narrow, was diffusive and uncommon in his charity: and, strange as it may seem, he devoted the tenth of his income to pious and charitable uses. But his frugality and temperance always afforded him plenty.

80. Sir Henry Savile, in the year 1619, founded two professorships, one in geometry, the other in astronomy, in the university of Oxford; which he endowed with a salary of 160*l.* a year each, besides a legacy of 600*l.* for purchasing more lands for the same use. He also furnished a library with mathematical books, near the mathematical school, for the use of his professors; and gave 100*l.* to the mathe-

mathematical chest of his own appointing; adding afterwards a legacy of 40*l.* a year to the same chest, to the university, and to his professors jointly. He likewise gave 120*l.* towards the new building of the schools; several rare manuscripts and printed books to the Bodleian library; and a good quantity of Greek types to the printing-press at Oxford. And besides all these benefactions he expended no less than 8000*l.* in publishing a complete edition of the works of St. Chrysostom!

81. Bishop Hacket was a man of great piety and bountifulness of spirit. He laid out upon the cathedral at Lichfield 19000 pounds; upon the prebendal house in which he lived 1000*l.* He added to Trinity college in Cambridge a building called Bishops-hospital, which cost him 1200*l.* ordering that the rents of the chambers should be laid out in books for the college-library. Besides these acts of munificence, he left several benefactions by will; as 50*l.* to Clare-hall, 50*l.* to St. John's-college, and all his books, which had cost him about 1500*l.* to the university library.

82. Bishop Morley spent above 8000*l.* in repairing Farnham-castle, and above 4000*l.* in purchasing Winchester-house at Chelsea, to annex to his see. Many other benefactions of his are recorded. He gave 100*l.* per ann. to Christ-church in Oxford, for the public use of that college; he founded five scholarships of 10*l.* per ann. each, in Pembroke-college, three for the Isle of Jersey, and two for Guernsey: he gave, at several times, upwards of 1800*l.* to the church of St. Paul's, London: and he bequeathed in his will 1000*l.* to purchase lands for the augmenting of some small vicarages.



83. Archbishop Abbot built at his native town of Guilford in Surry an hospital, which he endowed with lands to the value of three hundred pounds a year. He was a man of great hospitality. Moreover he gave to the schools of arts in Oxford, one hundred pounds at one time, and fifty pounds at another. In 1619, he bestowed a large sum of money on the library of Baliol college, for augmenting the number of books, and repairing the building. He built a fair conduit in the city of Canterbury, for the convenience of the inhabitants. He likewise intended to have left a yearly revenue for the support of that conduit, if he had not been deterred by the ungrateful usage he met with from the mayor and corporation. In 1624, he contributed to the founding of Pembroke college in Oxford. He discharged a debt of 300l. owing from Baliol to Pembroke college. About the year 1632, he gave one hundred pounds to the library of University college. To the town of Guilford he left one hundred pounds, to be lent without interest to four poor tradesmen of that town, for two or three years. To the poor of that town, twenty pounds; to the poor of Lambeth, thirty pounds; to forty of his inferior servants, ten pounds each; besides forty pounds, to supply any forgetfulness towards such as had served him. All the books in his great study, marked with his name, to his successors for ever; besides some from his study at Croydon, to the Dean and Chapter at Winchester, and others to the Dean and Chapter of Canterbury.

84. Dr.

84. Dr. Benjamin Whichcot was blessed with a plentiful fortune and a charitable mind. He frequently bestowed his alms on poor house-keepers, disabled by age or sickness to support themselves, thinking those to be the most proper objects of it. He was rather frugal in expence upon himself, that so he might have wherewithal to relieve the necessities of others.

And he was not only charitable in his life, but in a very bountiful manner at his death; bequeathing in pious and charitable legacies to the value of a thousand pounds. To the library of the university of Cambridge 50l. and of King's-college 100l. and of Emanuel college 20l. to which college he had been a considerable benefactor before, having founded there several scholarships to the value of a thousand pounds, out of a charity with the disposal whereof he was intrusted, and which not without great difficulty and pains he at last recovered.

To the poor of the several places where his estate lay, and where he had been minister, he gave above one hundred pounds.

Among those who had been his servants, or were so at his death, he disposed in annuities and legacies in money to the value of above three hundred pounds.

To other charitable uses and among the poorer of his relations above three hundred pounds.

To every one of his tenants he left a legacy according to the proportion of the estate they held, by way of remembrance of him; and to one of them that was gone much behind he remitted in

his will seventy pounds. And as became his great goodness, he was ever a remarkable kind landlord, forgiving his tenants, and always making abatement to them for hard years or any other accidental losses that happened to them.

85. Archbishop Marsh, while he presided over the see of Dublin, built a noble library, and filled it with a choice collection of books; having for that purpose bought the library of bishop Stillingfleet; to which he added his own collection; and, to make it the more useful to the public, he settled a handsome provision on a librarian and sub-librarian, to attend it at certain hours. This prelate also endowed an alms-house at Drogheda, for the reception of twelve poor clergymen's widows, to each of whom he provided a lodging, and 20*l.* per annum. He likewise repaired, at his own expence, many decayed churches within his diocese, and bought in several impropriations, which he restored to the church. Nor did he confine his good actions to Ireland only; for he gave a great number of manuscripts in the Oriental languages, chiefly purchased out of Golius's collection, to the Bodleian library. He died in 1713.

86. Mr. Thomas Firmin, a person memorable for public benefactions and charities, was born at Ipswich in 1632. As soon as he had been made free, he began to trade for himself, with a stock not exceeding 100*l.* which, however, he improved so far, as to marry, in 1660, a citizen's daughter with 500*l.* to her portion. This wife did not live many years, but, after bringing him two children, died,



died, while he was managing some affairs of trade at Cambridge : and what is very remarkable, he dreamed at the same time at Cambridge, that his wife was breathing her last. Afterwards he settled in Lombard-street, and grew so famous for his public-spiritedness and benevolence, that he was taken notice of by all persons of note, and especially by the clergy.

In 1664, he married a second wife, who brought him several children : nevertheless, his benevolent spirit did not slacken, but he went about doing good as usual. The Plague in 1665, and the Fire in 1666, furnished him with variety of objects. He went on with his trade in Lombard-street, till 1676 : at which time his biographer supposes him to have been worth 9000*l*. though he had disposed of incredible sums in charities. This year he erected his warehouse in Little-Britain, for the employment of the poor in the linen-manufacture : on which Tillotson has spoke thus honourably, in his funeral sermon on Mr. Gouge, in 1681. Mr. Gouge, says he, set the poor of St. Sepulchre's parish, where he was minister, to work at his own charge. He bought flax and hemp for them to spin : when spun he paid them for their work, and caused it to be wrought into cloth, which he sold as he could, himself bearing the whole loss.

This was a very wise and well chosen way of charity ; and in the good effect of it a much greater charity, than if he had given to those very persons, freely and for nothing, so much as he made them to earn by their work ; because by this means  
he

he rescued them from two most dangerous temptations, idleness and poverty. This course, so happily devised and begun by Mr. Gouge, gave, it may be, the first hint to that useful and worthy citizen, Mr. Thomas Firmin, of a much larger design, which has been managed by him, some years in this city, with that vigour and good success, that many hundreds of poor children, and others who lived idle before, unprofitable both to themselves and the public, now maintain themselves, and are also some advantage to the community.

By the assistance and charity of many excellent and well-disposed persons, Mr. Firmin is enabled to bear the unavoidable loss and charge of so vast an undertaking; and by his own forward inclination to charity, and unwearied diligence and activity, is fitted to sustain and go through the incredible pains of it.

In 1680 and 1681, came over the French protestants, who furnished new work for Mr. Firmin's zeal and charity: and, in 1682, he set up a linen manufacture for them at Ipswich. During the last twenty years of his life, he was one of the governors of Christ-Church hospital in London; to which he procured many considerable donations. Every body knows the great number of Irish nobility, clergy, gentry, and others, who fled into England from the prosecution and proscription of king James. Briefs and other means were set on foot for their relief, in all which he was so active, that he received a letter of thanks for his diligence and kindness, signed by the archbishop of Tuam, and  
seven

seven bishops : which letter is inserted in his life, but needs not be transcribed. In April, 1693, he became a governor of St. Thomas's hospital in Southwark : and indeed, there was hardly any public trust or charity, in which he either was not, or might not have been, concerned. He was buried according to his desire, in the cloysters of Christ-Church hospital ; and there is placed in the wall near his grave an inscription, which we will here transcribe, because, though expressed in terms of the highest panegyric, it is not thought to lie or flatter, as inscriptions generally do.—Under this stone, near this place, lieth the body of Thomas Firmin, late citizen of London, a governor of this and Saint Thomas's hospitals ; who by the grace of God was created in Christ Jesus unto good works, wherein he was indefatigably industrious, and successfully provoked many others thereto ; becoming also their almoner, visiting and relieving the poor at their houses, and in prisons, whence also he redeemed many. He set many hundreds of them to work, to the expending of great stocks. He rebuilt, repaired, and added conveniences to hospitals, weekly overseeing the orphans. The Refugees from France, and from Ireland, have partaken largely the effects of his charity, pains, and earnest solicitation for them. He was wonderfully zealous in every good work, beyond the example of any in our age. Thus shewed he his faith by his works, and cannot reasonably be reproached for that, which brought forth such plenty of good fruits.

He



He died Dec. 20, 1697, and in the 66th year of his age.

87. Robert Nelson, esq. was a man of a most amiable and pious turn of mind. His life was principally spent in doing good. He published several works of piety, and left his whole estate to pious and charitable uses, particularly to charity schools.

88. Archbishop Sancroft bestowed great sums of money in charity and endowments, and was particularly bountiful to Emanuel college in Cambridge.

89. Archbishop Tenison was a man endowed with a charitable spirit. While he was vicar of St. Martin's in the Fields, London, he gave in private charities 300l. during the severe frost in 1683. He also endowed a free-school for the same parish, and built an handsome library, which he furnished with useful books.

90. M. Languet was curate of St. Sulpice in Paris near ten years. Being trusted with the distresses of the poor, he sold his patrimony to relieve them. After this he succeeded to the vicarage. But his parish church being out of repair, and, like that of a poor village, scarce fit to hold 1200 or 1500 persons, whereas the parish contained 125,000 inhabitants, he conceived a design to build a church proportionable to them; and some days after undertook this great work, having no greater fund to begin with than the sum of one hundred crowns, which had been left him, for his design, by a pious and benevolent Lady. He laid out this money in stones, which he caused to be carried through all  
the

the streets, to shew his design to the public. He soon obtained considerable donations from all parts; and the duke of Orleans, regent of the kingdom, granted him a lottery. That prince likewise laid the first stone of the porch in 1718; and Languet spared neither labour nor expence, during his life, to make the church one of the finest in the world, both for architecture and ornaments. It was consecrated in 1745, with so much splendor, that his present majesty of Prussia wrote the vicar a letter, which we here transcribe:

Potsdam, Oct. 4, 1748.

SIR,

I have received with pleasure the account of the consecration of your church. The order and magnificence of the ceremonies cannot fail to give one a great idea of the beauty of the building which has been the object of them, and are sufficient to characterise your good taste: but that which I am persuaded distinguishes it much more, is the piety, beneficence, and zeal, which you have displayed throughout the whole undertaking; qualities, which, however necessary in a man of your function, do not, on that account, the less merit the esteem and attention of all mankind; it is to these, Sir, that you owe the testimony which I am desirous to give you of my regard. I pray God to have you in his holy protection.

FREDERICK.

Another work, which does no less honour, to Languet, is the house de L'enfans Jesus. The establishment of this house, so advantageous to the community, will best evince the piety and the talents

lents of our divine. It consists of two parts : the first is composed of 35 poor ladies, descended from families illustrious from the year 1535, to the present time ; the second of more than four hundred poor women and children of town and country. Those young ladies whose ancestors have been in the king's service are preferred to all others. An education is given them suited to the dignity of their birth. They are employed, by turns, in inspecting the bake-house, the poultry-yard, the dairies, the laundries, the gardens, the laboratory, the linen ware-houses, the spinning-rooms, and other places belonging to the house. By these means they become good house-wives, and able to relieve their poor relations in the country. Services these, far more important than if they passed their time in singing, sewing and embroidery. Besides, the necessity they are under to succour, by a thousand little kind offices, the poor women and girls who work there, renders them more condescending, kind and humble, more serviceable to society, than if they had only conversed with persons of rank and distinction. Accordingly, we see here none of those airs of pre-eminence and disdain, which are met with in other places. When they leave the house, they carry with them to their relations linen, cloaths, and money. If they chuse to enter a convent and lead a religious life, a sufficient sum is allotted to them for that purpose.

Languet used besides to grant great sums of money to such ladies as were examples of œconomy, virtue,



virtue, and piety, in those religious houses which he had the goodness to superintend.

The poor women and children, who form the second part, are provided with food every day, and work at the spinning wheel. They make a great quantity of linen and cotton. Different rooms are assigned to them. They are under different classes. In each room are two ladies of the society of St. Thomas, of Ville Neuve, of which Languet was superior general. These ladies are placed there to oversee the work, and to give such instructions as they think proper. They never leave the room till others come in their places. The women and the girls who find employment in this house have, in a former period of their lives, been licentious and dissolute, and are generally reformed, by the examples of virtue before their eyes, and by the salutary advice given to them. They have the amount of their work paid them in money when they leave the house.

They become industrious and exemplary, and, by this establishment, are restored to the community, and to religion. There were in the house *del'enfans Jesus*, in 1741, more than 1400 women and girls of this sort; and the vicar of St. Sulpice employed all the means in his power to make their situation agreeable. Although the land belonging to the house measured only 17 arpens, it has a large dairy, which has given milk to more than 2000 children belonging to the parish, a menagerie, poultry of all sorts, a bake-house, spinning rooms, a very neat and well cultivated garden,  
and

and a magnificent laboratory, where all sorts of medicines are made. The order and œconomy observed in this house, in the education, instruction, and employment of so many people, were so admirable, and gave so great an idea of the vicar of St. Sulpice, that cardinal Fleury proposed to make him superintendant general of all the hospitals in the kingdom: but Languet used to answer him, with a smile, I have always said, my Lord, that it was the bounty of your highness led me to the hospital. The expence of this establishment was immense. He spent his revenue on it; an inheritance which came to him by the death of the baron of Montigni his brother, and the estate of the abbé de Barnay, granted him by the king.

Languet was not less to be esteemed for his beneficence and his zeal in aiding the poor of every sort. Never man took more pains than he did in procuring donations and legacies, which he distributed with admirable prudence and discretion. He enquired with care, if the legacies which were left him were to the disadvantage of the poor relations of the testator; if he found that to be the case, he restored to them not only the legacy, but gave them, when wanting, a large sum of his own. Madame de Camois, as illustrious for the benevolence of her disposition as for her rank in life, having left him, by her last will, a legacy of more than 600,000 livres, he only took 30,000 livres for the poor, and returned the remaining sum to her relations. It is said, from good authority, that he disbursed near a million of livres in charities every year.

yéar. He always chose noble families reduced to poverty, before all others : and, we have heard from persons who knew him well, that there were some families of distinction in his parish, to each of whom he distributed 30,000 livres per annum. Always willing to serve mankind, he gave liberally, and often before any application was made to him. When there was a general dearth in 1725, he sold, in order to relieve the poor, his household goods, his pictures, and some scarce and curious pieces of furniture, which he had procured with difficulty. From that time he had only three pieces of plate, no tapestry, and but a mean serge bed, which Madame de Camois had lent him, having sold before, for the poor, all the presents she had made him at different periods. His charity was not confined to his own parish. At the time that the plague raged at Marseilles, he sent large sums into Provence to assist the distressed. He interested himself with great zeal in the promotion of arts and commerce, and in whatever concerned the glory of the nation. In times of public calamity, as conflagrations, &c. his prudence and assiduity have been much admired. He understood well the different dispositions of men. He knew how to employ every one according to his talent or capacity. In the most intricate and perplexed affairs he decided with a sagacity and judgment that surprised every one

Languet refused the bishopric of Couferans and that of Poitiers, and several others which were offered him by Louis XIV. and Louis XV. under the



the ministry of the duke of Orleans, and cardinal Fleury. He resigned his vicarage to Monf. l'Abbé du Lau, in 1748, but continued to preach every funday, according to his custom, in his own parish church; and continued also to support the house De l'enfans Jesus, till his death, which happened Oct. 11, 1750, in his 75th year, at the abbey de Bernay, to which place he went to make some charitable establishments.

91. Bishop Gibson was a man of such generosity, that when Dr. Crow, once his chaplain, had left him 2500 pounds as a legacy in his will, he freely gave the whole to Dr. Crow's own relations, who were poor.

92. The reverend Edward Betham, who died a few years ago, gave 2000 pounds in his life-time for the better maintaining the botanical garden at Cambridge, thereby encouraging a study which did peculiar honour to his taste, and materially benefited mankind. So humane was his disposition, that he founded and endowed a charity-school in his own parish; and this most nobly in his life-time, when avarice might have forbid it, or the fear of want might have excepted against it. He was exemplary for his meekness of mind, for his complacency, moderation, and affability: no pride, except that of being an honour to human nature, manifested itself in him. As in his life he indicated the most extensive liberality, so at his death he exhibited a lasting record of his gratitude. Impressed with the highest sense of the magnificence of the Royal Founder of Eton, within whose walls he

he had inbibed the first seeds of education, he by his will directed a statue of marble, in honour of Henry VI. to be erected at the expence of 600l. And, in order infallibly to carry his purpose into execution, he contracted a few months before his death with Mr. Bacon to execute it; so very grateful was his disposition, that he could not content himself, without this instance of displaying it.

93. Christopher Codrington, esq. by his last will, bequeathed his two plantations in Barbadoes, and part of the island Barbuda, to the society for propagating the gospel in foreign parts; and left a noble legacy to All Soul's college in Oxford, of which he had been fellow. This legacy consisted of his books, which were valued at 6000 pounds, and 10,000 pounds to be laid out; 6000 in building a library, and 4000 in furnishing it with books.

94. Archbishop Boulter, was an undissembled patron of liberty, both civil and religious: his benevolence and charity were such as will be the admiration and blessing of the present times, and posterity. In 1729, there was a great scarcity; the poor were reduced to a miserable condition, and the nation was threatened with famine and pestilence. The primate distributed vast quantities of grain through several parts of the kingdom; directed all the vagrant poor that crowded the streets of Dublin, to be received into the poor house, and there maintained them at his own private expence, until the following harvest brought relief. In the latter end of 1740, and the beginning of 1741, Ireland was again afflicted with a great scarcity;

and the prelate's charity was again extended, though with more regularity than before. The poor were fed in the work-house twice every day, according to tickets given out by persons entrusted, the number of which amounted to 732,314: and it appeared that 2500 souls were fed there every morning and evening, mostly at the primate's expence.

When the scheme for opening a navigation by a canal from Lough-Neagh to Newry was proposed in parliament in 1729, the primate patronized it with all his interest; and when the bill was passed, and the work set about, was very instrumental in carrying it on with effect. One part of the design was to bring coals from thence to Dublin, and the coal mines were in the fee-lands of Armagh, which were then leased out to a tenant. The primate, fearing the lessee might be exorbitant in his demands, purchased the lease at a great expence, in order to accommodate the public. He also gave timber out of his woods to carry on the work; and often advanced his own money, without interest, for the same purpose. He gave and settled a competent stipend on an assistant curate at Drogheda, a large and populous town in his diocese; where the cure was too burdensome for one clergyman, and the revenues of the church were not sufficient to maintain two. He maintained several sons of his poor clergy at the university. He erected and endowed hospitals both at Drogheda and Armagh, for the reception of clergymen's widows; and settled a fund for putting out  
their



their children apprentices. He built a stately market-house at Armagh, at the expence of above 800*l*. He subscribed 50*l*. per annum to Dr. Steven's hospital in Dublin, for the maintenance and cure of the poor; and furnished one of the wards for the reception of patients at a considerable expence. His charities, for augmenting small livings, and buying of glebes, amounted to upwards of 30,000*l*. besides what he devised by his will for the like purposes in England. He was the main instrument of obtaining a royal charter for the incorporated society for promoting English Protestant schools in Ireland, of which he was vice-president and treasurer. He paid all the fees for passing the charter, out of his own purse; subscribed 23*l*. per annum, and afterwards paid upwards of 400*l*. towards the building of a working school, on the lands of Santry, near Dublin. Besides this, the society were often obliged to him for their necessary support, who, to his annual and occasional benefactions, frequently added that of being their constant resource in all emergencies, by answering the draughts made on him as treasurer, when he had no cash of the society in his hands, which amounted to considerable sums. These are a part, and only a part, of the primate's public charities.

95. The reverend doctor Thomas Bray, spent his whole life and fortune in attempting to do good to the bodies and souls of men.

96. Bishop Wilson was an eminent instance of beneficence to mankind.

97. Thomas Hollis, esq. late of Corfcombe in Dorsetshire, spent many thousands of pounds in benefactions to the public.

98. The late Dr. Fothergil has rarely had an equal in any age for generosity and beneficence.

99. The reverend Moses Amyraut, a French protestant, was a man of such charity and compassion, that he bestowed on the poor his whole salary, during the last ten years of his life, without distinction of Catholic or Protestant. He died 1645.

100. The late Mr. Fletcher, vicar of Madeley, in Shropshire, for many years spent all his income in doing good to the bodies and souls of his fellow-creatures.

101. The celebrated Dr. Mead was excelled by few in beneficence. The sums he expended in contributing to the good of mankind, and the glory of his country were immense.

102. The late reverend doctor John Burton, was eminent for his liberality and various attempts to promote good learning and religion.

103. The excellent bishop Fell devoted his whole substance to works of piety and charity.

104. Archbishop Herring was a very amiable and excellent man, and a considerable benefactor to the public.

105. The late reverend James Hervey was truly eminent for his piety and charity. It was always his desire to die just even with the world, and to be, as he called it, his own executor. His fund almost expired with his life : what little remained, he desired might be given in warm cloathing to the poor. After his Meditations had passed through  
several

several editions, he sold the copy, with the profits of the former editions for about 700 pounds. The whole of this he gave in charity.

106. Sir Hugh Middleton, who brought the New River down to London, was a great benefactor to his country. He spent most of his fortune upon that noble undertaking, and deserves to be had in honour by posterity.

107. Monsieur Fenelon, archbishop of Cambray, was one of those persons whom providence sometimes raises up to be a blessing to mankind. And in the latter years of his life he had an opportunity of displaying, in an eminent manner, all the virtues of a good commonwealth's man, his love for his country, and his humanity to strangers.

The year 1709 was remarkable on account of the uncommon scarcity of all manner of provisions. The army in Flanders was unprovided with stores. Monf. de Cambray set all the country the laudable example of furnishing corn, without reluctance or compulsion, for the subsistence of the troops. The war drawing near to Cambray in the years following, he gained the love and admiration of the whole army, not only by his charity and benevolence to the sick and wounded, but by the generous hospitality of his house, which was open to all the officers.

After the battle of Malplaquet, he filled not only his palace, but his seminary too, with wounded officers. He ordered every thing to be provided for them that might contribute to their cure as well as their subsistence. Nay, his charity extended so far as to hire houses for their reception, when there was no more room in his own.



His house, however, was not open to persons of distinction only, but was an asylum likewise for the poor and the distressed. The archi-episcopal palace was a sanctuary for as many unfortunate people as could be lodged in it. The sudden and unforeseen motions of the armies, and the disorders inseparable therefrom, obliged sometimes the inhabitants of whole villages to look for that safety in the city (of Cambray, &c.) which was not to be found in the open country. Neither the disagreeable sight of their deplorable condition, nor their infectious and noisome distempers could any ways abate the zeal of this prelate. He went among them, and visited them like an indulgent parent, and his sighs sufficiently testified the sincerity of his affection and concern. His presence and his pious consolations alleviated in some measure the weight of their misfortunes.

The veneration and esteem in which he was held, was not confined to the French army alone; the duke of Marlborough, prince Eugene, and the duke of Ormond likewise, shewed him all the testimonies of the most profound respect: They sent out detachments to guard his meadows and his corn. They took care his grain should be transported and escorted to Cambray, for fear it should be pillaged and carried off by their own foragers. When any part of the enemy were informed that he was to take a journey to some distant place in his diocese, they sent him word that he had no occasion for a French convoy, since they would escort him themselves, if he would accept of their service.

He

He met with ungenerous treatment no where but in his own country. Every other nation in Europe paid him that respect and veneration which was due to his merit. He in return was very kind and indulgent to foreigners, he entertained them in the most courteous and obliging manner, let their notions with respect to religion be what they would. 'Twas an agreeable amusement to him to converse with them about the manners, laws, and discipline of their respective countries, and to hear the characters of their great men. He shewed them all the marks of that good breeding and politeness, for which his nation is deservedly distinguished.

No man ever loved his country better than he, but he could not bear to have the interests of it pursued by any violation of the laws of humanity. I love my family, he would often say, better than myself; I love my country better than my family; but I still love mankind in general better than my country.

During the last years of the war he kept open house for all foreign as well as French officers, who were allured to Cambray by the charms of his conversation. Though the duties of hospitality and complaisance began to be very laborious to him by means of the great number of his visitors, and the multiplicity of his other employments, yet he went through the fatigue with such ease, affability, and serenity of mind, as can hardly be expressed. Notwithstanding the high veneration and esteem which all mankind expressed for him, he made no other use of it but to do them good. His piety had in it  
some-

something so amiable, and at the same time so truly noble, that it procured the regard even of the most incredulous, and made them suspend as it were their scruples. A true spirit of charity shewed itself in every thing he said or did. He seasoned all his conversation with such short and lively reflections as inspired the love of virtue.

108. Sir Hans Sloane was a great benefactor to the public. Once a week he kept open house for gentlemen of all ranks, and particularly for his brethren of the Royal Society. He was in every way a liberal benefactor to the poor. He was a governor of almost every hospital in and about London; to each of which he gave an hundred pounds in his life time, and a more considerable sum at his death. Every proposal which had for its object the public good, was sure of his most zealous endeavours to promote it. He did all that he could to forward the establishment of the colony in Georgia in 1732. And in order to establish the Foundling Hospital, in 1739, and advance its interest, he formed a plan for bringing up the children, the propriety of which has been confirmed by experience. He also laid the plan of a Dispensatory for the poor, which was carried into execution. He also likewise gave the Company of Apothecaries the entire freehold of their botanical garden at Chelsea, when he purchased that manor, in the year 1721; upon condition only that they should present yearly, to the Royal Society, fifty new plants, till the number should amount to two thousand: and to this gift he added several other  
confi-



considerable donations, for the improvement of the garden. — His vast cabinet of rarities, which cost him 50,000 pounds, he bequeathed to the public, on condition of receiving 20,000 for his family. Besides this he gave his fine library, consisting of more than 50,000 volumes, 347 of which were illustrated with cuts, finely engraven and coloured from nature; 3566 manuscripts, and an infinite number of rare and curious books.

109. Mr. Thomas Guy, citizen and bookseller of London, bestowed more money on public charities than was ever given by a private man in this or any other country in the world: nor did he withhold his vast possessions till he could no longer use them, and in the splendour of posthumous charity, seek to hide a life of parsimony, rapacity and oppression: striving to atone for the wrongs of the widow by bequeathing her spoils in an hospital to her children; but his ample and vast endowments were begun in his life time; and many of them before a successful trade had augmented his fortune to its final bulk. He was a patron of the liberty and rights of his fellow-subjects, which he asserted in several parliaments whereof he was a member for the borough of Tamworth in Staffordshire, which was the place of his birth. To this town he was a liberal benefactor, and early in life not only relieved private families in distress, but erected an alms-house for fourteen poor men and women, whom he maintained during his life; and at his death bequeathed 125l. per ann. for that purpose.

In

In 1701 he built and furnished, at his own charge, three wards on the north side of the outer court of St. Thomas's hospital, and gave 100l. a year for their maintenance : and some time before his death he laid out 3000l. more, in enlarging and beautifying the said hospital.

He had no wife, child, or near relation ; yet he was mindful of those who had the most remote affinity to his blood : in his life-time he bestowed on all his aged relations annuities from 10 to 20l. a year : and to the young ones he advanced such sums as were necessary to settle them in business, and give foundation for their industry to make them wealthy and respectable : nor did he forsake them at his death, when he left annuities to his aged relations amounting to 875l. per annum, and the ample sum of 75,589l. to be distributed among his younger relations, however remotely allied, in such sums as might forward their own endeavours to advancement in the world. And his munificence did not stop here, but he left a perpetual annuity of 400l. per annum to Christ's hospital, on condition of their receiving any of the infant descendants of these his relations who might in any future time stand in need of, and apply for the provision of that foundation.

In 1721, when he was 76 years of age, he laid the foundation of the magnificent hospital which bears his name ; and he prosecuted the building with all the ardour of a youth erecting a mansion-house for his own residence, causing a house to be run up on the spot for his own dwelling, that he  
might

might in person overlook the workmen. By this diligence, he lived to see the whole building erected and covered in before his death, which happened three years after the foundation was laid.

The expence of erecting and furnishing this hospital amounted to the sum of 18,793*l.* 16*s.* and the sum which he left to endow it amounted to 219,499*l.* both sums amounted to 238,292*l.* 16*s.* Besides the above he bequeathed 1000*l.* for discharging poor prisoners confined for small debts in the city of London and county of Middlesex; by which means upwards of 600 persons were set at liberty.

110. By an act of parliament, passed in the 39 year of queen Elizabeth, a national provision was made for the poor; by virtue of which act many thousands of pounds have ever since been annually collected and distributed all through the nation: yea, it appears from some late calculations, that upwards of two millions of money are yearly collected for this purpose: a national and ever-flowing charity, the like whereunto no country under heaven hath ever yet beheld. Besides this, there is hardly a great town in the kingdom which does not maintain an hospital, dispensary, or infirmary, at the expence of several hundred pounds every year. In charity schools also considerable sums have long been expended in various parts of the kingdom; and now institutions of that kind are become infinitely more general and extensive than ever. And then, if we attend particularly to the state of the public charities in and about London, our highest conceptions of Christian beneficence will be out-



out-done. There are upwards of twenty hospitals supported in a most genteel and ample manner: two of which, namely, St. Bartholomew's and St. Thomas's, administer relief annually to upwards of twenty thousand patients!

That we may apply these considerations to the design of the present discourse, give me leave to ask, whether Divine Providence has not wonderfully remunerated the nation for its liberality? Has not this highly favoured country, ever since the time of queen Elizabeth, been rising (I don't say uniformly, but upon the whole) to a degree of opulence and grandeur unknown to former ages? And has not this been more especially the case within the last fifty years, in which period most of our public charities have been established?

111. Queen Ann's Bounty is a charity that has few equals in this or any other kingdom. It commenced in the year 1714, and has been continued ever since, and must continue for about 150 years to come, before the end of its first institution can be answered. It consists of upwards of 10,000 pounds, which is annually applied to the augmentation of such church livings as are under 50l. a year value; of which number, there were, when the augmentation first began, very near 6000 in England and Wales. About 55 of these receive this bounty every year. So that in a course of time, if the present form of government in church and state is continued, the situation of the inferior clergy will be made more easy and comfortable than it has ever been since the Reformation.

112. The

112. The late Archbishop Secker was a great benefactor to the public both living and dead. He gave 500l. towards building Stockwell chapel in the parish of Lambeth, besides a present of the communion plate, and furniture for the pulpit, reading desk, and communion table. By his will he appointed Dr. Daniel Burton, and Mrs. Catharine Talbot (daughter of the Rev. Mr. Edward Talbot), his executors; and left thirteen thousand pounds in the three per cent. annuities to Dr. Porteus and Dr. Stinton his chaplains, in trust, to pay the interest thereof to Mrs. Talbot and her daughter during their joint lives, or the life of the survivor, and after the decease of both those ladies (the survivor of whom died in Feb. 1784), eleven thousand to be transferred to the following charitable purposes:

To the society for propagation of the gospel in foreign parts for the general uses of the society	}	1000 0 0
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To the same society towards the estab- lishment of a bishop or bishops in the king's dominions in America	}	1000 0 0
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To the society for promoting Chris- tian knowledge	}	500 0 0
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To the Irish protestant working schools	}	500 0 0
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To the corporation of the widows and children of the poor clergy	}	500 0 0
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To the society of the stewards of the said charity	}	200 0 0
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To Bromley college in Kent	}	500 0 0
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To

To the hospitals of the Archbishop of  
Canterbury, at Croydon, St. John at  
Canterbury, and St. Nicholas Harble-  
down, 500l. each } 1500 0 0

To St. George's and London hospitals  
and the lying in hospital in Brownlow-  
street, 500l. each. } 1500 0 0

To the Afylum in the parish of Lam-  
beth } 400 0 0

To the Magdalen-hospital, the Lock-  
hospital, the Small-pox and Inoculation-  
hospital, to each of which his Grace  
was a subscriber, 300l. each } 900 0 0

To the incurables at St. Luke's hospi-  
tal } 500 0 0

Towards the repairing or building of  
houses belonging to poor livings in the  
diocese of Canterbury } 2000 0 0

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11000 0 0

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Besides these donations, he left 1000l. to be distributed among his servants; 200l. to such poor persons as he assisted in his life-time; 5000l. to the two daughters of his nephew Mr. Frost; 500l. to Mrs. Secker, and 200l. to Dr. Daniel Burton.

113. Miss Roe of this town, who died August 15, 1787, besides performing many acts of private charity while living, bequeathed in her will one hundred pounds to the Society for promoting Christian knowledge; and the interest of one hundred pounds forever to purchase bibles and common prayers for the poor of Macclesfield; and also the interest of other



other six hundred pounds forever for the education of poor children, at the discretion of the minister and wardens of Christ-church, in Macclesfield, for the time being forever.

114. But one of the most extraordinary charities that has been carried on in these latter days, or perhaps in any age, is that of the late professor Franck at Glaucha near Hall in Saxony. And as the history involves in it a proof for the Being of God, a proof of a particular providence, a proof of the truth of the divine promises, a proof that devout prayers are available with God, and a confirmation of all I have here advanced on the remuneration of God to his bountiful servants, I will give an extract of it, as published by this excellent man himself, under the auspices of Frederick I. king of Prussia, in a book intitled *Pietas Hallensis*.

*The original of the charity.*

It is a custom of long standing in the city of Hall in Saxony, to appoint a particular day every week, wherein the poor are ordered to appear together, at the doors of such charitable persons, as are disposed to bestow their benevolence upon them. Thursday being set apart for this purpose in my neighbourhood, when I was minister at Glaucha, the poor flocked together before my door, and I caused some bread to be distributed among them. While this was doing it came into my mind how happy an opportunity this might prove of giving them some wholesome instructions out of the word of God. Accordingly I made a beginning of catechising, instructing

structing and praying with them every week, early in the year 1694.

Finding the poor people and their children extremely ignorant and unbroken, I resolved to put them to school; and, to defray the expences of their education, I caused a box to be handed about to well disposed persons every week: but after we had followed this practice a little while, the box seemed to grow burdensome to several, and I collected so little, that it would not countervail the pains taken about it. So I laid it quite aside, and fixed a box in my own parlour, with these words written over it: *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 1 John 3. 17. And under it: *Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver.* 2 Cor. 9. 7. This was intended for a tacit admonition to all that came in to open their hearts towards the poor.

Thus I was taken up a great while with contriving effectual methods to provide for the poor, and each of them hath been blessed in its degree. One day before I fixed the box for the poor at my house, I took the bible, and as it were by accident hit upon these words: *God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.* 2. Cor. 9. 8. This sentence made a deep impression on my mind, causing me to think: How is God able to make this? I should be glad to help the poor, had I where-

withal ; whereas now I am forced to send many away empty and unrelieved ! Some hours after I received a letter from a friend, who heavily complained that he and all his family were like to perish with want ; saying, he would borrow no more, but if any one would for God's sake make him an object of his charity, he should ever retain a grateful remembrance of it. This reminded me of what I had read a little before, and made a still deeper impresson upon me, attended with sighs and aspirations. After some debates in my mind, I thought on a project how to relieve effectually this poor man in his present want, and yet in a Christian manner, and without giving the least trouble to any person whatsoever. This then I speedily put in execution, and the said family was so successful, as to get within the compass of one year about thirty pounds by this means, and their falling into extreme poverty was happily prevented. This proved a sufficient demonstration how God is able to make us abound in every good work.

About three months after the box was set up in my house, a certain person put into it at one time, eighteen shillings and six pence. When I took this into my hands, I said in full assurance of faith : This is now a considerable fund, worthy to be laid out in some important undertaking, wherefore I will take this for the foundation of a charity-school. I did not confer with flesh and blood about this affair, but went on with resolution ; and the very same day caused as many books to be bought as cost eight shillings, and then got a poor student to teach the



poor children two hours in a day, promising him twelve-pence a week for his pains, in hopes the Lord would increase our small stock. The poor young vagrants that he had, readily accepted of these new books that were offered to them; but of twenty-seven books that were distributed amongst them, four only came to our hands again, the rest being kept or sold by the children, who went away with them and never came near us again.

I was not discouraged by this disappointment, but having bought more books with half a crown that was left of our stock, I ordered the children to leave them behind when they had learned their lesson. Afterwards we had a press made on purpose, out of which they took their books when they came to school, and when they went away their books were locked up again: which ever since hath been the constant custom in all charity-schools.

About Easter 1695 this charity-school was begun with the above-mentioned small provision. This eighteen shillings and six-pence, proved not only the first foundation and fund the charity-schools were grounded upon, but within the tract of a little time, occasioned and produced the building of the hospital itself.

For the charity-school I got a place fitted up before my study, and caused a box to be fixed on one of the walls, at the top whereof I set down these words: For defraying the charges of putting to school poor children, and providing books and other necessaries for them: Anno 1695. At the bottom I set down the words of Solomon, Prov. 19, 17.

*H.*

*He that hath pity upon the poor, lendeth unto the Lord : and that which he hath given, will he pay him again.*

About Whitfuntide some friends came to pay me a visit, and seeing our endeavours, were so much affected therewith, that they readily contributed some crowns for carrying on the work. And so from time to time something was put in towards forwarding the design.

After Whitfuntide, some of the citizens seeing that particular care was taken for teaching the poor children, grew desirous to send their own children to the same master, and offered him weekly two-pence apiece. This obliged the master to teach five hours a day, who had now weekly for his pains two shillings and six-pence. Amongst the poor some alms were distributed twice or thrice a week, both to render them the more willing to come to school, and to keep them the better in awe.

When this little beginning came to be known abroad, several persons sent money to support the undertaking, and others a parcel of linen to shift the children withal: to prepare their minds, by such seasonable benefits, for an easier reception of those good directions as were to be given them.

This was the condition wherein our charity-school was in the summer time. The number of the poor and citizen's children that were taught, increased to fifty or sixty. In the mean time the blessing of God attending these small beginnings was so plentiful, that we were able not only to push on the principal design, but to relieve also in some measure the poor house-keepers; there being never

any settled provision, but as God gave it, so it was spent.

The summer 1695, I received a letter from a well-disposed person of quality, wherein a hundred pounds was freely offered me to be distributed amongst the poor, according as I should think fit; provided that I should remember poor students, and let them have a share in it. Some time after, the hundred pounds was paid down; and I was not a little affected with the providential blessing, attending in so eminent a manner our endeavours: and found myself greatly encouraged to carry on the design so happily begun; because I saw the benediction of the Lord now grow more conspicuous; forasmuch as hitherto we had but a few single crowns to be laid out on this account. Now this remarkable relief being delivered to me, with an order that in disposal thereof I should take care of some poor students, I presently got together such of them as seemed to be most necessitous, and best worthy of such a charitable provision, and gave them according to the condition I found them severally in. I gave to some eight-pence, to others sixteen-pence, and to some six shillings a week; so that by this means, many a student, who by reason of his poverty could not have subsisted in the university any longer was freely maintained.

The number of these poor scholars quickly increased to twenty or more. And this was the first occasion, that moved me to admit poor students to partake of the benefit of the hospital, which has been continued to this very day. For at that time  
the



the spring of the Lord began to open itself towards indigent scholars, and its emanations have been never yet exhausted. Praised be the name of the Lord!

This soon was followed by the liberality of another person of quality, who in the same summer sent twenty pounds to be laid out for the maintenance of our poor; and a well-disposed friend sent likewise four pounds towards upholding the charity-school. So that God mightily supported what was once begun, and his bounty streamed down more and more plentifully, to shew us he was ready to do still greater things if we could but believe.

About harvest I was to provide a room for the charity-school. And there being no conveniency in the parsonage-house, I hired a room in the next house. But the number of citizens and of poor people's children increased to that degree, that I found myself under a necessity to hire one room more at the beginning of the winter. And thereupon I divided the children, and appointed a particular Master to instruct the citizen's children, and another to manage the poor children. Each of these masters taught four hours a day, and had half a crown a piece allowed them weekly, besides lodging and firing.

But now I saw how all our endeavours, even upon these very children which seemed the most hopeful, were very much frustrated; because those good impressions, which perhaps during their stay in the school were stamped on their minds, were obliterated again whilst they were abroad: and so

the intended rectification of their ill habits was much obstructed. This made me resolve to single out some children, and to venture upon their maintenance and their education too. And this was the first occasion that prepared my mind to concert measures for setting up an hospital, even before I knew of any fund whereon to raise my design.

When I came to discover this project to some well-meaning friends, I presently found one well-disposed person, who freely inclined to contribute a hundred pounds in order to facilitate this business; the interest whereof, namely, five pounds, he ordered yearly to be paid about Christmas, which has been done duly ever since. When I saw this blessed of God, I looked out for some one fatherless child to be trained up by this yearly revenue. But so it happened that four fatherless and motherless sisters were presented to me; from amongst whom I was to choose one.

I ventured in the name of God to take them all four; but one of them being provided for by others, I took the remaining three, and the place of the fourth was presently supplied by another. These four I put out to persons that had a good sense of religion to be educated by them, allowing two shillings a week for each of them.

But now that happened to me, which is usual to persons under such circumstances as mine were; I mean, if one hath but courage enough to bestow one groat upon the poor, he afterwards will be as willing to part with a crown. Having thus made a beginning, in the name of God, to take effectual care of some poor without any settled provision,  
and

and without any regard to human supports, I relied entirely upon him, and so did not scruple to make daily addition to the number of our children.

Thus the first foundation of our hospital was laid, neither upon any settled fund gathered in beforehand for this purpose, neither upon any sure promise of great persons, as if they had engaged their word to defray the costs, and supply us with every thing necessary for carrying on this affair, as hath been since reported by some, and conjectured by others; it being entirely grounded upon the providence of our great God.

The next day after I had provided for the aforesaid four fatherless children, two more came in, and the day after that another; two days after this one more, and a week after another was taken in, and so about the 16th of November, the number amounted to nine, which were committed to the care of several persons of known integrity. For these I appointed a student of divinity, whose name is George Henry Newbawer, to be their overseer or inspector, who was intrusted with all things necessary for their maintenance. An account whereof he afterwards delivered to me, and took care they should want nothing material for a good education. And thus we had poor children brought together, even before we had built or bought an house for them.

In the mean time I found myself effectually supported by his hand who is the Father of the fatherless, and *who is able to do exceeding abundantly above all that we ask or think*, and this even beyond the expectation



pectation and dictates of my own foolish and scrupulous reason. For he inclined the heart of the same person of quality, who had contributed in ready money the above mentioned hundred pounds, to make a generous addition to it, and to lay out the sum of two hundred pounds more for the same use. In the midst of the winter another person of eminent degree was moved to supply us with sixty pounds to promote the education of the poor. Another person sent also twenty pounds. Not to mention now other small sums which fell in at several times.

Being thus supplied and sustained by the mercy of God, we were not only enabled to lend an helping hand to many poor students, to defray the charge of maintaining the orphans, to provide them with linen and cloth, and to keep up our charity school in a flourishing state; but now an house was purchased, and about the spring also a back house was added. For as the undertaking once was begun in faith, so it was now to be advanced in the same singleness of mind and entire dependance on God, without entering into disputes with the puzzling and nice suggestions of human reason, which foreseeing a future want, is too apt to fly back and break even the best ordered and concerted measures. Wherefore laying aside all such suspicious apprehensions, we began to lay a firm foundation of an hospital. However we took care not to mispend so much as a farthing, but to provide only such things as were absolutely necessary for the maintenance of the poor.

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Now as soon as the back house was put in pretty good repair, and partly by mending the old rooms, partly by addition of some new ones, fitted up for the reception of the poor children, I removed the twelve orphans (for so many we had now got together) from the persons hitherto intrusted with their care, and lodged them in this house, where the above-mentioned student who was their overseer, undertook the management of them, and furnished them with diet, cloaths, bedding, and other necessaries, trained them up in cleanliness, provided them with good schooling, kept them in good order and discipline; and so proved a father to them. This was begun in the year 1696, a week before Whitsuntide.

Under this kind of management the children were about seven weeks, and the Lord graciously relieving our wants, so favoured the design, that by little and little a larger project was set on foot, to bring the hospital to a firmer and more compleat settlement. So we got together not only all necessary utensils and furniture, especially a good many bed-steads and feather-beds, (because we thought there was sufficient reason to lay every child by himself) but there was also a well and a cellar dug, and both of them were finished by the time of harvest 1696. And now the number of our children being increased to eighteen, I found myself obliged to appoint a distinct person to look after their diet, the whole proving too heavy a task for one single man.

In

In the mean time, I ordered the poor students to come every week at a set time to fetch their allowance. And a particular care was taken to regulate their manners and studies, and to influence them with a regard to the honour of God in prosecuting the same; and so to spend the benefit bestowed on them answerably to the design proposed therein. However I met with such difficulties in bringing them to an apprehension thereof, that I thought myself unable to prevent their mispending some of the money, especially in such a company of young and extravagant persons. This then made me resolve in the name of God, freely to board all these students instead of the ready money hitherto distributed amongst them, that so I might perfectly cure the aforesaid disorders. So I cast myself upon the providence of the Lord, hoping that his bounty from time to time would supply us with such relief as was sufficient for them.

This manner of proceeding taught me, (1) That this way of managing poor students proved more beneficial for them, though it was more expensive than the former. (2) How fair an opportunity this might be, to discover more and more the temper and disposition of each of them, and so to keep under stricter awe the whole tenor of their conversation. (3) How it might prove a means to detect any among them who perhaps were not under such necessity as they gave out. For these would now rather withdraw from such mean provision, and look for more dainty fare to gratify their sensuality.

It



It was the 13th of September, 1696, when two such tables for poor students were set up. For the regulation of their manners at table, several orders were compiled, to prevent all sorts of disorders and indecencies.

Out of the number of these students the masters were chosen for the charity-school, and care taken that every thing might be done with mutual concurrence.

The number of the classes being now increased, and the tables set up, one house would not serve our turn, and I was compelled to look out for more room, and so to hire another house, which was the very next to our hospital; and in this I lodged the steward, the two yards being brought into one. Some time after I bought this house for sixty pounds.

As the first beginning for laying a foundation of this work, was occasioned by the poor that begged at the door, so afterwards an especial care was constantly taken, not only for this sort of children, but also for people broken with old age and poverty. And as heretofore thursday was fixed for distributing alms amongst them, so afterwards tuesday was added, wherein they are catechised, and when that is over they receive the charity.

That sort of beggars that come from other parts and are furnished with testimonials, if they come in the forenoon, are ordered to meet in a fixed place about eleven o'clock; but if they come in the afternoon, are ordered to appear in the same place about five (if it be in the summer-time, but when the days begin to shorten, about three or four) where

where they first are instructed in the principles of piety out of the scriptures: and afterwards are relieved.

No less care has been taken for the better regulation of the charity-school. At first it was divided into two classes: one appointed for poor boys, and the other for poor girls. But when these came to be overstocked, new distinctions were contrived according to the age and stature of the children. So that the whole is now divided into four forms or classes, that is one for the bigger, and one for the less boys: and so likewise for the girls. These four classes have hitherto been constantly maintained, each of them having a particular master assigned, with a room fit for their purpose, and books necessary. So that the whole crowd of beggarly children dispersed all about the town, and as many as are in no condition to pay for their schooling, may freely enjoy here the benefit of being taught gratis.

These schools have been likewise promoted, which were set up at the request of the citizens for their children. And another was set up in the month of September, 1697, for such of the citizen's boys as are to be instructed in the fundamental points of learning. But in the year 1699, on the 18th of May, this school was united with that class of the poor children which are taught languages and sciences: whereupon they were divided into three classes in all, as well to keep them more easily in order, as to manage them the better, according to the different degrees of their proficiency:

cy ; each of them being governed by distinct masters, who are to teach them both Latin, Greek and Hebrew, with History, Geography, Geometry, Music and Botany.

There have in like manner been school-masters appointed in other places for such children as were either wholly excluded the benefit of the public-schools by reason of the remote distance of their parents, or else came but very seldom, and that too at unseasonable hours.

As for the maintenance of the schools for citizen's children, the parents contribute something to support them ; but that not sufficing for the full maintenance thereof, I have been necessitated to supply the rest, out of that stock Divine Providence hitherto hath provided for the poor and charity-schools, that so I might prevent their coming to nothing.

It was found necessary to appoint two masters for the fatherless children, one for the boys, and one for the girls ; and if any amongst the boys were observed to be of good natural parts and quick apprehension, such were singled out from amongst the rest, and provided with particular masters, to instruct them not only in writing and arithmetic, but also in languages and sciences, as was mentioned before : and this practice has been continued to this present time. The rest of the boys which are put to be bred to handy-craft trades, are put in two ranks, and taught by several masters.

After some time, the number as well of the poor children, as of the students increasing, and the  
small



small house which was at first provided for them, proving now too strait; I was obliged to think of procuring one that was bigger. But the setting up of hospitals being yet an uncommon thing in this country, I resolved to make some enquiry into the nature of such as had been erected in other parts; and because the accounts which either in print or manuscript came to my hands about this affair, did not satisfy me; I farther resolved to send the afore-said George Henry Newbawer into Holland, the seat of good charity-schools and colleges of this nature; who thereupon was dispatched hence June the 2d in the year 1697. And his main scope was to take an exact survey of the hospitals there, of their structure, their orders, with the manner of carrying on such works; and to take particular notice of all such things, as might any way be helpful to us in erecting this house of charity.

In the mean time we did not think we should lie under any pressing necessity of making too much haste to effect that our design, because we had bought for a sum of four hundred and eighty-seven pounds the house called the Golden Eagle, lying without the gate called Rannish Gate, and the garden thereunto belonging: and this we designed to fit up for the reception of all our poor. But we quickly found, that this house being built for an inn, would not afford such conveniences as were requisite for an hospital.

Besides this we were also to consider, that others offered to build an ale-house directly over against the said Golden Eagle; and this tending to the no  
small

small disadvantage of the hospital, I found myself under a necessity to purchase that ground too, promising withal to fill up that empty space with some useful building. And further laying myself under other tedious and pressing circumstances, occasioned as well by the house I had bought, as by the several houses already hired for a pretty large rent, I was excited more and more to the following attempt.

As the whole affair was never undertaken upon any settled provision, but in singleness of heart and entire dependance upon God Almighty, so I had not as much now as would suffice to erect a small house, much less a large and public hospital. Yet the Lord by his infinite mercy supported me with such presence of mind, (for which his name be praised) that I immediately resolved to lay the foundation of a new building in the place that was before bought. For this purpose I recalled out of Holland the above-mentioned Newbawer. In the year 1698, July the 5th, the place being surveyed and adjusted, they begun to break ground, which being finished a few days after, on the 13th of July, the foundation for an hospital was laid in the name of God. The Lord had provided so much money in a readiness, as enabled us to procure a good quantity of timber; but as for the building itself, I was now to wait upon God, and from week to week, to receive at his hand what he would be graciously pleased to furnish me with for carrying on the same.

When I first went about this work, my design was indeed to set up only a timber house; and  
accord-

accordingly the foundation was laid several foot long suitable to the projected building. In the mean time the master-builder using several weighty arguments, made me change my first resolution, and to declare for a building of stone, especially after he had conferred about this affair with divers other skilful and eminent men ; by whose approbation I was still more confirmed in this design.

Another inducement was, that having about Easter in the same year, bought for the benefit of the poor, a small farm with an adjacent piece of ground, there was in the garden thereof a rock which would afford such stones as were fit for raising up a wall. This proved no small advantage for facilitating the work now resolved on, especially since some well-disposed persons, who favoured the undertaking, did of their own accord offer to cause these stones to be brought to the place that was marked out for the building ; which was done accordingly.

Yet all these motives together had not prevailed with me to that degree, if the Lord had not (as all along, so now in these particular circumstances) strengthened and inclined me to venture it upon his assistance, and resolutely to conclude what was now to be done.

So the work was begun without any settled provision, and the Lord from time to time seconded the enterprize with such a blessing, that even the builders and workmen cheerfully went about their business by reason of their pay. And it afforded no small satisfaction of mind to many of them,  
that



that each day's work was begun with prayer, and Saturdays when they got their weekly pay now and then finished with good admonitions, prayers and thanksgivings for the assistance we had that week received at the hand of the Lord.

The building ran up amain, and after such a rate, that in the year 1699 by the 13th of July, that is, within the space of one year, they were ready to cover it with the roof; though the nature of the ground required a very deep and strong foundation. And this was the reason that about harvest 1693, the structure was raised but a few feet above ground.

By this forwardness of our work, the Lord actually confuted the incredulity of that man, who when the wall was half done, most presumptuously burst out into this impious expression: If this wall comes to be finished, I will hang myself on it.

About Easter 1700, the orphans and the students began actually to dine in the hospital, and soon after they got lodgings in one part of the house. And last Easter 1701 the rest of the house was inhabited, which did not a little contribute towards the accomplishing the whole affair.

His Electoral Highness, to encourage these endeavours, was pleased to furnish us with one hundred thousand bricks, and thirty thousand tiles, which proved very beneficial in promoting the building. Which we cannot but mention with humble thankfulness towards his Electoral Highness.

In the year 1698, September the 19th, his Electoral Highness of Brandenburg was further pleased to provide the hospital with a charter, which after-

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wards by way of confirmation he was pleased to explain in several points.

After the Lord had thus provided for the orphans, and given many happy demonstrations of his fatherly providence over them, he now farther inclined the heart of an eminent and well-disposed gentleman, to employ a part of his estate in making a settlement for the maintenance of some poor widows, and to intrust me with the management thereof. Accordingly in the year 1698, about the spring, an house was bought in the street called the Gomer Street at Glaucha. In the summer it was enlarged and made fit for the reception of four widows, a maid and a chaplain; into which one widow was admitted, September 19th, 1698, and soon after three more.

Now in this hospital for poor widows, four of them are maintained, who besides the provision of their lodging, firing and candles, have 2s. a week a piece to maintain themselves in diet, and every year a shift, a pair of shoes, and within the compass of two years a new suit of clothes if they want it.

If they are able to get any thing by their labour, as by spinning or needle work, they may keep it for their own use. They have also a garden near the house.

For these aged widows there is not only appointed a chaplain of good and pious behaviour, to say prayers with them twice a day, but also a maid (as was hinted before) to serve them, to buy such things as are necessary for them, and to nurse them if they happen to fall sick. The physician that is appointed over the hospital prescribes them medicines,

cines, which are provided for them out of the common stock.

The real design of this foundation is not only to maintain these poor widows when broken with age, but withal to instruct them how they ought to pray for the welfare of the city, of the whole country, of our fovereign, and the whole Catholic church.

*Some instances of the wonderful Providence of God in the establishment of the Hospital and Charity-Schools.*

IT being almost impossible to have full insight into the means, whereby as well the charity-schools as the hospital were both begun and carried on, except there were given some instances of the wonderful Providence of the Lord, whereby he hath remarkably signalized his care and assistance in advancing this affair.

I will here set down a good number of such providential occurrences, as seem the most conspicuous to me.

By the foregoing narrative any one may see, that the design was not first to provide a settled fund, and then to go about the work. But on the contrary, that which the Lord bestowed on us as the means of a present support, was readily and without delay employed, though it made up but a few crowns, and our care for a future supply was faithfully committed to the Lord. Likewise, that not only the charity-schools were thus begun, but the actual entertaining and maintaining of the orphans and of the poor students, nay, the building of the house itself, was in the same way begun, and car-



ried on. From whence any understanding man may easily gather, that the management of this business must have been now and then attended with many extraordinary circumstances; it being not carried on, by the usual manner of money received and laid out. Which shall now be exemplified by the following instances.

1. Before Easter 1696, I found the provision for the poor very low, and so far exhausted, that I did not know where to get any thing towards defraying the charges of the ensuing week (which happened before I had been used to such awakening trials.) But God was pleased to relieve our want in a very seasonable hour, and by an unexpected help. He inclined the heart of a person, (who it was, where residing, or of what sex, the Lord knoweth) to pay down two hundred pounds for the relief of the poor: and this sum was delivered to me in such a time, when our provision was brought even to the last crumb. The Lord, whose work this was, be praised for ever, and reward this benefactor with his blessings a thousand fold.

2. At another time all provision was gone, when the steward declared there was a necessity of buying some cattle to furnish the table, and of providing 20 or 30 bushels of flour, to be laid up, besides other necessaries, as wood, wool, &c. if we would manage our business to the best advantage. These necessities being offered up unto God as the true Father of all fatherless ones, an opportunity was presented to discover our straits to a person who was then with us, and who in all likelihood would

would readily have supplied our want to the utmost of his power. But I thought it more convenient to give God the glory, and not to stir from before his door; he himself being able to assist us in such a way, as both his providence might be thereby rendered the more conspicuous, and his name more cheerfully extolled. And another reason why I was shy of adventuring upon this person, was, because the same had already shewn some tokens of his charitable inclination towards our poor.

In the midst of these pressing circumstances I found one comfort, which was a presence of mind in prayer, joined with a confident dependance upon that Lord who heareth the very cry of the young ravens. When prayer was over, and I was just sitting down at the table, I heard somebody knock at the door; which when I opened, there was an acquaintance of mine holding in his hand a letter, and a parcel of money wrapt up, which he presented to me. I found therein ten pounds, being sent a great way, and this gift was soon followed by four pounds more. This proved a seasonable relief and suitable supply to our then low condition, and a proof that the Lord had heard even before we cried unto him; whereby his name was not a little magnified.

3. In the year 1698 in the month of October I sent a ducat to a very poor woman living out of this town, who through many trials and afflictions had obtained an entrance into a real sense of religion. This woman wrote me word, that the ducat I sent

her came juſt at the time when ſhe extremely wanted ſuch an help; and that ſhe had thereupon immediately prayed God to reward our poor with a great many more ducats. Soon after this, a well-meaning perſon offered me eleven pounds, ſeven-teen ſhillings and ſixpence: and on the ſame day, a friend alſo out of Swedeland ſent nineteen ſhillings; which ſoon were followed by eleven pounds ſeventeen ſhillings and ſix pence ſent by the poſt in a letter, from an unknown hand, the perſon ſending them not thinking fit to expreſs his [or her] name, and by nine pounds ten ſhillings more which were preſented to our poor by an eminent patron.

4. About the ſame time Prince Lewis of Wer-tenbergh died at Eifenach, and I received an intimation that he had bequeathed a ſum of money to the hoſpital. It happened to be 500 golden ducats put up in a little bag with this direction; for the hoſpital at Hall. This 268l. 15s. was afterwards delivered to me, according to the deſign of the teſtator, and truly at ſuch a time when there was great occaſion for them to carry on the building. Now when I ſaw this heap of ducats, I remembered the prayer of that pious woman who entreated the Lord to reward our poor again with many ducats.

5. In the year 1699, about February, I found myſelf under great ſtraits, and it was an hour of probation. All our proviſion being ſpent, and the daily neceſſity of the poor calling for large ſupplies, I cloſely adhered in my mind to that ſaying: *Seek*  
*fiſt*



*first the kingdom of God and his righteousness, and all these things shall be added unto you*; avoiding temporal cares and turning the whole bent of my soul, upon a close union with God: and when I was now laying out the last of the money, I said in my thoughts; Domine, respice ad indigentiam meam; Lord, look upon my necessity. Then going out of my chamber in order to repair to the college where I was to attend my public lecture, I unexpectedly found a student in my house, that waited for my coming out, and presented me the sum of 14l. that was sent by some friends, to support the necessity of the hospital, from a place above two hundred English miles distant.

Now this though it would hardly hold out half a week, by reason of the great expences I was then obliged to defray, yet the Lord soon after sent us in a fresh supply, and within the space of a few weeks, carried me so through these trials, that neither the frame of my mind was discomposed within, nor our want discovered by any token without.

6. Soon after this, there was want again in every corner. The steward brought his book and desired me to defray the weekly charges. My recourse was to God through faith. The expences were necessary, and I saw not the least provision, nor any way to procure it. This made me resolve to retire into my closet, and to beg the Lord's assistance in so pressing a necessity; but I designed first to finish the task I then was about, being employed in dictating something.

Having

Having done with this, and preparing now for prayer, I received a letter from a merchant intimating that he was ordered to pay 200l. to me for the relief of the hospital. This put me in mind of that saying of the prophet, *Isaiah, Chap. 65. v. 24. It shall come to pass, that before they call, I will answer, and whiles they are yet speaking, I will hear.* Nevertheless I entered into my closet, but instead of begging and praying as I had designed, I praised and extolled the name of the Lord, and hope that others who perhaps may come to read this will do the like with me. And thus the providence of God would actually teach me, not to put too great a confidence in a visible stock or present support of men.

7. In the year 1692, March the 21st, I received a letter by the post, wherein was inclosed 2l. 3s. with this inscription.

This to the poor is freely sent  
For health, which God to me has lent.

It came to my hands in a time of trial, and when I was in great want of money.

8. About Michaelmas 1699, I was in great want again. In a very fair and pleasant day I took a walk, and viewing the most glorious and magnificent fabric of the heavens, I found myself remarkably strengthened in faith, which indeed I do not ascribe to any disposition of my own, but entirely attribute to the gracious operations of the Spirit of God in my soul. Hereupon were suggested to my mind, these and the like thoughts: How excellent a thing it is for any one, being deprived of all outward

ward helps, and having nothing to depend on, but having the knowledge of the living God, the Creator of heaven and earth, and putting his trust in him, to rest satisfied in the extremity of poverty.

Now though I well knew that the very same day I wanted money, yet I found myself not cast down, and just as I came home, the steward came for money to pay the workmen (it being saturday) employed in the building of the hospital. And accordingly addressing himself to me, he said, Is there any money brought in? To which I answered, No; but I believe in God. Scarce was the word out of my mouth, when I was told a student desired to speak with me, who then brought six pounds from a person whose name he would not discover. So I went back into the room, and asked the other how much he wanted at present? He said, Six pounds; I replied, Here they are; but do you want any more? No, says he. This confirmed us both in our reliance upon the Lord, because we plainly discerned the wonderful hand of God, who in that very moment that we were in necessity, did supply us, and even with the very sum we then wanted.

9. Not long after, we were likewise reduced to great straits, when it happened that 80*l.* were sent me by the post, accompanied with a letter from a well-meaning student, intimating that this sum had been delivered to him to relieve our hospital. I cannot express how effectual this was to renew my dependance upon the Lord, and how visibly it convinced me, that the hour of trial is only appointed by



by the Lord, for the strengthening of our faith. The Lord graciously remember this benefactor!

10. Another time all our provision was spent. Then it fell out that in addressing myself to the Lord, I found myself deeply affected with the fourth petition of the Lord's prayer: *Give us this day, our daily bread*, and my thoughts were fixed in a more especial manner upon the words *this day*, because on the very same day we had great occasion for it.

While I was yet praying, a friend of mine came before my door in a coach, and brought the sum of 80l. Then I perceived the reason why I more eminently found such a sweet favour in that expression *this day*, and praised the Lord in whose disposal are all things.

11. In the year 1700, I was sick about 7 or 8 days before Easter. On Easter tuesday, which was the first time I went abroad, having besought the Lord that he would be pleased to bless my going out and coming in, it happened that as I was going out a consolatory letter was delivered to me, and when I came home another, in which was enclosed a bill of 20l. for the relief of the hospital, together with an admonition, encouraging me in a particular manner cheerfully to go on in the work so happily begun. This letter came from a Protestant merchant living in a place about five hundred miles distant from hence. The Lord remember this benefactor.

12. Another time a well-disposed person of quality of the female sex was present, and saw to how great want we were just then reduced. This struck the deeper into her mind, because she had been wont to assist our poor, as far as she could, but

but was not able, neither then, nor at any other time to relieve our want with any considerable gift. On the same day this person happened to discourse with another lady who was but just come to town, and this latter mentioning that she had brought along with her a little mite for the hospital, namely, 10 pounds; the first could not forbear weeping, her joy was so great, as knowing on one hand the utmost straits we were then in, and seeing on the other the present and visible supply coming to our relief on the very same day.

13. At another time when all was spent, and I knew not whence to fetch any thing, it so fell out, that a Protestant merchant almost 750 English miles off sent the sum of 5 pounds, and desired me not to take it ill if he put me to the trouble of dispersing it amongst the poor.

14. In the same manner a certain Countess, hath supplied me twice with 5 pounds, when our provision was reduced to the lowest degree. I am sure it has often happened that we have been relieved, when our provision has been just spent, though no mortal acquainted our benefactors with the necessity under which we laboured, nor how seasonable it was for them to relieve us at that instant.

15. Another time, we were brought into a very low condition, when the Lord stirred up the heart of a farmer to give me as much as he could hold in his hand, being about 20 shillings in small coin.

16. It often has happened, that, when strangers have been with me, and I have given them some  
account

account of the wonderful providence of God; for the confirmation of their faith, even in their very presence, something or another has been sent for the poor; an example or two whereof I shall here subjoin.

Whilst a certain well-disposed person who bestowed 4*l.* upon the poor, was yet talking with me, a lad came in, who brought 4*l.* in ready money, with a letter promising the yearly continuance thereof, if the Lord would be pleased to preserve life and health. The lad would not tell the name of the person that sent him, being strictly charged to the contrary, and desired only a receipt. The person whom I at first mentioned, being undoubtedly moved by so visible a proof of God's providence, sent immediately 10 pounds more. The promise given in writing by the other person, hath hitherto faithfully been performed.

17. Another person being in my company, and to whom I was declaring some remarkable passages of God's providence; whilst we were yet talking together, there was brought in three sacks filled with linen, leather for breeches, and other stuff of that nature, to cloath the children, being sent by a gentlewoman. The said person who was then with me, was not a little strengthened in faith by so remarkable an instance.

18. In the same manner I spake once to another well-meaning friend, recounting to him some evident demonstrations of the admirable providence of the Lord, upon which he could not forbear weeping; and whilst we were discoursing together, I  
received



received a letter with a bill of 100*l.* being then just reduced to such circumstances, that, humanly speaking, I saw not the least support, nor any way to obtain a supply.

19. Another time I fell into the deepest poverty, and (what was more) I was urged by the importunity of most that were about me, calling for a supply to their pressing necessity. But having cast my eye upon the Lord, I answered them plainly thus: Now ye come all to seek money of me, but I know of another benefactor to go to (meaning the Lord.) The word was scarce out of my mouth, when a friend of mine, who was then just come off a journey, stole privately 7*l.* 10*s.* 6*d.* into my hands, which proved a fresh instance of the endearing providence of the Lord.

20. So it has often happened, that some persons having only heard or read some account either of the good design of the undertaking, or of the wonderful ways by which the Lord supported us, have presently found themselves inclined to cast something into our treasury, to facilitate the affair. For instance, a certain nobleman hearing some passages of God's providence over this work, freely offered to pay down yearly the sum of 4*l.* and he has been as good as his word. A certain merchant also being once desired to exchange some ducats presented to the poor, and being acquainted withal that they did belong to the poor orphans, he not only exchanged them, but made an addition of 4*l.* more of his own.

21. Like-

21. Likewise it fell out another time that I stood in need of a great sum of money, insomuch that 20l. would not have served my turn, and yet I saw not the least appearance how I might be supplied with twenty groats. The steward came in and set forth the want we were in. I bid him to come again after dinner, and I resolved to put up my prayers to the Lord for his assistance. When he came again after dinner I was still in the same want, and so appointed him again to come in the evening. In the mean time a sincere friend of mine came to see me, and with him I joined in prayers, and found myself much moved to praise and magnify the Lord for all his admirable dealings towards mankind, even from the beginning of the world; and the most remarkable instances came readily to my remembrance whilst I was praying. I was so elevated in praising and magnifying God, that I insisted only on that exercise of my present devotion, and found no inclination to put up many anxious petitions to be delivered out of the present necessity. At length, my friend taking his leave, I accompanied him to the door, where I found the steward waiting on one side for the money he wanted, and on the other side another person who brought 30 pounds sealed up in a bag, for the support of the hospital.

What more illustrious proof could I expect of God's holy and wonderful providence, who graciously accepteth the prayer of the poor, and comforteth those that are cast down, when they put their trust in him; and who is still the same gracious

cious Lord as in the times of old, when he rendered himself glorious by his dealings with the fathers, the signal examples of whose faith are recommended to our imitation.

22. At another time 6 pounds were required to pay off the workmen; at which time some friends of mine were with me, one of whom had promised 2 pounds, and another 16 shillings, for the support of the poor, but neither of them had actually paid them in, which otherwise might have been very helpful for the defraying some charges. So I was obliged at the present to dismiss the overseer of the building, who came to fetch the money, with this comfort: The Lord who is faithful will take care for us. Away he went and found the workmen before the hospital waiting for their pay; but by the way he unexpectedly met with one of his acquaintance, to whom he unbosomed himself and discovered the pressing circumstances he was then in, who thereupon readily lent him 2 pounds 16 shillings and so he went to pay at least some part of the money due to the workmen: but before he had done I received above 6 pounds from another place, and this proved a fresh visible instance of divine providence.

23. At the end of the following week, we were reduced to like straits, and I was called upon for money to recruit our provision according to custom on friday, and to pay the workmen on saturday, but there was not a farthing for either of these uses. So I said, it was now time again to rejoice, for the Lord would undoubtedly give us another instance  
of



of his providence. I dispatched the steward with that saying of Samuel עַד הַבֹּהַ *Hitherto hath the Lord helped us*, 1 Sam. 7. v. 12. For this expression is as it were turned into a most comfortable proverb amongst us, and experience hath been the most useful comment upon it. Betimes next morning 10 pounds were sent in, by means whereof the Lord graciously carried us through the difficulties of that week.

24. Another time being reduced to the lowest ebb, and the burden of unavoidable expences lying upon the steward, he found himself oppressed with care and concern how to extricate himself. Whereupon he got together as much as he could to discharge the debts, and among the rest he sold a silver spoon that had been presented to the hospital. But all this would not serve our turn. In this extremity 20l. was delivered to me for the poor; and being thus provided, I sent presently 12l. of it to the steward, and the remainder was laid out for other purposes. A few hours after I had received the above-mentioned sum, there came a letter of advice importing that thirteen tuns and an half of herrings were in the way towards us, which some charitable friends had purchased for the relief of our poor, as the year before we had three tuns bestowed on us. How effectual this was to raise the languishing faith of the steward, and to refresh his mind after so many toils and cares, may I think be easily conjectured. He said indeed, now I will rejoice even in time of want, in hopes of seeing some discovery of the admirable providence of God, which

which had been hitherto, as he said, beyond his strength. He added likewise, that no oppressing care had ever since seized upon his mind in the midst of want and distress, but had rather rejoiced and kept up his spirit, whilst he reasoned thus with himself: Now will I patiently wait for the wonderful help of the Lord, and see by what way or means he will be pleased to relieve our necessities.

Many other providential interpositions might have been noticed here, but these are abundantly sufficient to satisfy the pious Reader that there was something very singular in the whole of this undertaking.

Thus was this famous hospital, which has since been one of the most illustrious ornaments and supports of the protestant interest in Germany, built without any other fund but that of faith. And being built, it was still to depend immediately on Providence for its future support and maintenance. Nor for this did the Professor's faith fail; nor were his hopes disappointed; for in the year 1706 the state of the hospital was as follows:

Ten schools, in which 988 children were instructed by 72 masters. The number of persons lodged and subsisted in the hospital was 360, and 84 poor students of the university had their diet there. Eight poor widows were maintained, with a chaplain and a maid servant, and provision also was made for the relief of casual poor.

The death of this excellent Professor, which happened in 1727, in his 65th year, filled many persons with fear, that this good work of charity,

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now

now it must be deprived of the support of his influence and prayers, would languish and die too; but in this their fears have been happily disappointed. For in the year 1731, four years after Dr. Franck's death, the number of the scholars and children in the several schools of the Orphan-house amounted to 2300, and the number of students who instructed them to 160.

About the year 1750 it was in a very flourishing state, and I believe continues the same to this day.

What arguments are here for a Providence, what encouragement to prayer, and what motives to works of charity?

To all these we might add many more eminently charitable characters. I will mention only three; two of whom are still living, but the third is gone into the world of spirits to receive the reward of his beneficence. And,

1. The present John Thornton, Esq. of Clapham, by London, is one of the most bountiful men this day in England. He set out in life with a fortune no way very considerable; and it hath pleased God so abundantly to recompense him for his extraordinary liberality, and zeal in the cause of religion, that he and his family are now possessed of riches and power, as much as most private families in the kingdom. His charities for many years have been very considerable. And now, if I mistake not, his stated distribution is upwards of 5000 pounds annually.

2. Another example of the same bountifulness of spirit is one, whom, perhaps, you will little expect



pedt me to mention in this view of things. But let honour to whom honour is due be always given. The person I mean is the present truly venerable and reverend John Wesley. He does not only distribute a tenth, or a fifth, or an half of his property to charitable uses; but like the widow celebrated in the gospel, he gives his all; and has continued so to do for a course of many years. If to this be added another consideration, which is equally true, and of much greater importance, namely, that he has been instrumental in the hands of Providence in reclaiming more wicked and abandoned persons from the error of their ways than any other man living, and making them sober, steady, useful members of society; so that from being poor, ignorant, and abandoned, they are become opulent, regular in their deportment, and valuable members of the community, (which, I believe, is granted by his most implacable adversaries) then it will follow, that this despised Veteran must be considered as the greatest benefactor to mankind in England, perhaps in the world. And if the humane and indefatigable Howard is entitled to the thanks of the public, and the honour of a statue, for his wonderful exertions in the cause of Beneficence, I verily think this laborious servant of the blessed God, whenever he shall be called hence to partake his great reward, has a claim upon his country for public honours of a similar, or even of a superior kind. Let this however be as it may, the word of truth hath declared, that they who

*be wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever.* And as a temporal reward for his bounty, labour, and unshaken fidelity in the cause of religion, the Author of nature hath even now bestowed upon him a greater degree of honour and influence than any clergyman in this country, besides himself, enjoys.

3. Take another instance of God's attention to his servants and fidelity to his own promises. Have you never reflected, in this view, upon the late worthy Founder of this church, in which we are now assembled? I have, many a time; and have also been struck with grateful wonder at the strange remuneration of God's providence. But to speak at large of his character would be foreign to the purpose of this discourse: I will therefore only produce the inscription upon his monument, which, in the main, I know to be strictly true; and add such other circumstances as are applicable to our general design:

Whoever thou art  
Whom a curiosity to search into the monuments  
of the dead,  
Or an ambition to emulate their living virtues,  
Has brought hither:  
Receive the gratification of either object, in the  
example of

C H A R L E S R O E, Esq.

A gentleman, who, with a slender portion on his entrance into business carried on the Button and Twist manufacture in this town, with the most  
active

active industry, ingenuity, and integrity: and by an happy versatility of genius, at different periods of his life, first established here, and made instrumental to the acquisition of an ample fortune, the Silk and Copper manufactories; by which many thousands of families have been since supported. The obstacles, which envy or malevolence threw in his way, retarded not his progress: enterprising, emulous, and indefatigable, difficulties to others, were incitements to action in him. His mind was vast and comprehensive, formed for great undertakings, and equal to their accomplishment. By an intuitive kind of knowledge, he acquired an intimate acquaintance with the mineral strata of the earth; and was esteemed, by competent judges, greatly to excel in the art of mining. In that line his concerns were extensive; and the land-owners, as well as proprietors, of the valuable mine in the isle of Anglesea, are indebted to him for the discovery.

It pleased the Almighty to bless his various labours and benevolent designs—His grateful heart delighted to acknowledge the mercies he received—God was in all his thoughts\*—And actuated by the purest sentiments of genuine devotion, which burnt steadily through his life, and the brighter as he approached the fountain of light—He dedicated to the service of his Maker a part of that increase his bounty had bestowed; erecting and endowing,

\* Is not this too strong an expression? Few mere men are worthy of it.



at his sole expence, the elegant structure which encloses this monument: — And which, it is remarkable, was built from the surface of the ground, and completely finished, both inside and out, in so short a space of time as seven months. \*

Reader! when thou hast performed the duties which brought thee hither, think on the Founder of this beautiful edifice, and aspire after the virtues which enabled him to raise it.

He died the 3d of May, 1781, aged 67 years; leaving a widow and ten children (who have erected this monument† as a tribute to conjugal and filial affection) poignantly to lament a most indulgent husband, a tender father, and a general loss. §

\* This is not strictly true. The steeple was not finished till the following year.

† This monument is erected in Christ-Church, Macclesfield, and is a fine specimen of the celebrated Bacon's art and ingenuity. It consists of an elegant full-length figure, representing the Genius of Arts, supporting and smiling upon a medallion of the Founder, which is an admirable likeness to the original. Behind the Genius is a large cog-wheel, expressive of his mechanic skill. Below are the representations of the first silk-mill erected in Macclesfield, the smelting-house in Liverpool, and the church which he built to the honour of our blessed Saviour.

§ He was the youngest child of the Rev. Thomas Roe, vicar of Castleton in Derbyshire. His grandfather was Robert Roe, Esq. of Hadley in Shropshire. Of seven brothers and sisters which he had, only two left issue, namely, James, who was Prime-Curate in this town, and Mary, who married Mr. Rowland Atkinson, master of the free grammar-school. There was an older brother, named William, who was a clergyman likewise, a man of an excellent character; but he died at six and twenty.

This

This is the inscription upon his monument.—Several of you may remember, that the writing upon the foundation of the structure was—In gratitude to God for a variety of favours through life received.—Many and great, to be sure, were the favours he had, at that time, received from the hands of God. But all those persons, who are acquainted with circumstances, will easily see, that the principal part of the genteel fortune which his family and children at present enjoy, was poured into his lap after he began to build this church for God. This he himself saw, acknowledged, and frequently spoke of with tears of gratitude! When the building was begun his clear property must have been very inconsiderable: it cost him upwards of six thousand pounds; and he had, at the same time, a family of a wife and eleven children, most of them unprovided for. Verily I say unto you, I have rarely known such a flight of public spirit, on the one hand, and of God's remunerating goodness, on the other, in any age or nation!

This is a long and truly honourable catalogue of names. And I would beg leave to observe upon it, that, it seems to me, the clergy have often been injured by those who wish to find occasion of reproach. It is frequently said, that they are a covetous and stingy race of men. This may be, and no doubt is true, with respect to many individuals; but as a body, I apprehend, they are not only as free from the imputation, but even, all circumstances considered, more so than any other body of men in the kingdom, of an equal number.

It

It is well known, that our dissenting brethren, of every denomination, are by no means largely provided for, a very few cases excepted. And the emoluments of the establishment are not near so ample as they are generally supposed to be. An unskilful spectator, on viewing the heavens, supposes the stars to be innumerable; but the knowing ones in the science of astronomy will easily satisfy him, that they amount not in all to more than three or four thousand. Of the many thousands who go out of this country to the East Indies a few individuals return with large fortunes. The attention of the public is so taken up with contemplating their happiness, that they never consider how many precious lives are sacrificed in making the same attempt. Likewise in a lottery, if any person is so successful as to carry off a capital prize (and some must have them) the whole neighbourhood rings with his good fortune, and every one is wishing in future to try their luck, without ever duly considering, that out of forty thousand tickets there are not more than four or five that arise to any great amount; all the rest are either blanks, or prizes of very inferior value. The vulgar in like manner will tell you, that the clergy of the establishment are a rich, idle, and avaricious body of men; that they enjoy a great part of the wealth of the nation. They hear of one bishop having 10,000*l.* a year, and another 5000*l.*: of this clergyman's being presented to a living of 2000*l.* a year, and that to another of 500*l.*—It is very true. But, being blinded with these representations, they never consider



sider how many others there are who have scarce bread for their families. To satisfy the curious, I will state this matter in the words of the learned bishop of Landaff: —The revenue of the church of England is not, I think, well understood in general; at least I have met with a great many very sensible men, of all professions and ranks, who did not understand it. They have expressed a surprise, bordering on disbelief, when I have ventured to assure them, that the whole income of the church, including bishoprics, deans and chapters, rectories, vicarages, dignities and benefices of all kinds, and even the two universities with their respective colleges, which, being lay corporations, ought not to be taken into the account, did not amount, upon the most liberal calculation, to 1,500,000 pounds a year. Hence it will appear, that if we had no bishops, deans, prebends, canons, universities, or colleges; nothing but parochial clergy, and all these provided for by an equal partition, there would not be, estimating the number of the clergy at 10000, above 150 pounds a year for each individual. — A sum not very enviable! — Doctor Warner has the following observation on church livings, which may throw a little more light upon the subject: Of the nine thousand and some hundred churches and chapels which we have in England and Wales, 6000, I speak from the best authority, are not above the value of 40 pounds a year. — Still further: Doctor Burn has stated the number of small livings, in his Ecclesiastical Law, in the following terms: The number of  
of

of Livings capable of augmentation hath been certified as follows; 1071 livings not exceeding 10 pounds a year; 1467 livings above 10, and not exceeding 20 pounds a year; 1126 livings above 20, and not exceeding 30 pounds a year; 1049 livings above 30, and not exceeding 40 pounds a year; 884 livings above 40, and not exceeding 50 pounds a year. So that in the whole there are 5597 livings certified under 50 pounds a year.

If this is a just representation of the state of church preferments, it must be allowed by the most prejudicate, that the clergy, as a body of men, have no great matters wherewith to display any large share of liberality in relieving the necessities of their unfortunate fellow-creatures. And if there are many individuals of our order who have been more successful than their brethren, I will be bold to say, that there is also a full proportion of those more fortunate ones, when compared with an equal number of any other profession of men, who have excelled in the amiable grace of Beneficence.

With these numerous instances of generosity may be contrasted some of a contrary nature. I shall only adduce a small number, without enlarging upon them.—Among the Gentiles the following are well known. — 1. Julius Cæsar, notwithstanding all his other great and amiable qualities, had a most immoderate desire of amassing wealth. All things were venal in his camp. He plundered both the temples of the gods, and the territories of the allies. He looked upon everything which contributed to his exaltation as just and honourable.

And

And when he had slaughtered a million of men, and thought himself most secure, he was himself murdered by his most intimate friends.

2. Marcus Crassus, who was immensely rich and insatiably covetous, was at last killed, his head cut off, and melted gold poured down his throat, by Orodes, king of Parthia, with this justly merited reproach: As thou hast ever been so insatiably greedy of gold, now satisfy thyself with it.

3. Seneca, the moral and philosophical Seneca, while tutor to Nero, acquired that prodigious wealth which rendered him in a manner equal to kings. His houses and walks were the most magnificent in Rome. His villas were innumerable; and he had immense sums of money placed out at interest in almost every part of the world. But his great riches, his magnificent houses, and his fine gardens, excited the envy of those in power, and proved his ruin. He was put to death by order of his pupil, who had before exalted him, in the 63d year of his age.

4. Cræsus, king of Lydia, was one of the most affluent men in the world. His very name carries the idea of immense riches, and is become proverbial. But his confidence in them proved his ruin.

If we proceed to the sacred history we shall find several instances of a nature similar to these: —

1. Lot, for avariciously choosing the verdant plains of Sodom, was, in just judgment, deprived of all his substance. 2. Laban, for depriving Jacob of his proper wages, had his sheep and cattle miraculously transferred to his son-in-law. 3. Achan,  
for



for coveting the golden wedge and the Babylonish garment, was stoned to death with all his house.

4. Balaam, for desiring the rewards of unrighteousness, was cut off in his sins, amongst the enemies of the Lord and his people. 5. King Saul, for

being captivated with the riches of Amalek, lost his crown and his life together. 8. Nabal, for his

ungenerous behaviour to David and his men, was smitten of the Lord and died. 7. Ahab, for co-

veting the vineyard of Naboth, and procuring his death to obtain it, was cut off, with all his posterity. 8. Judas, for the paltry reward of thirty

pieces of silver, betrayed his Lord and Master, and perished in his iniquity. 9. Dives, the genteel

and sumptuous Dives, for his neglect of poor Lazarus, died in his sins, and is lost for ever. 10.

The rich Glutton, for hoarding his money, and laying up his treasures upon earth, is set forth as the prince of fools, and was cut off with an unexpected stroke in the very blossoms of his worldly schemes.

11. And the slothful servant in the gospel, who went and hid his lord's money in the earth, instead of laying it out to the best advantage, was cast into outer darkness, where is eternal weeping, and wailing, and gnashing of teeth. — These are very awful cases, and ought to be seriously considered by every one that wishes to save his soul alive. Let

the man of selfish principles, and of a mean and fordid spirit, whose riches are increasing by hundreds or by thousands every year, reflect upon them, and tremble for himself. Who is it that gives thee power to get wealth, and increases thine annual

store?

store? Surely no other than he who hath the keys of nature in his hand, and *openeth and no man shutteth, and shutteth and no man openeth*. If he own thy schemes, and prosper thine undertakings; if he water thy fields and cause the face of nature to flourish; he requireth thy grateful acknowledgment to his poor and afflicted servants, in proportion to what he hath given thee. There are, indeed, various ways of doing good, and promoting the happiness of society, besides giving our money to each poor object we behold. Some of these methods may here be enumerated, because many well-disposed persons are oftentimes at a loss in what manner to give or leave what they are disposed to bestow in charitable uses. These, however, I shall only point out, and submit to the reflection of the pious Christian, without pretending to determine which methods of disposing of our benefactions are likely to be most useful. The foregoing examples will furnish ample hints to improve upon.

I say, then, that money is usually well bestowed in relieving the sick, the lame, the blind, the aged, and those poor families which are over-burdened with children—in educating young people—in distributing bibles and other practical religious books among those who are destitute of them—in assisting industrious poor people to pay their rents—in building alms-houses—in giving small portions to modest and discreet young women—in setting up industrious young men in business—in assisting pious clergymen with small livings and large families—in contributing to the different societies for promoting religious knowledge, and the salvation  
of

of souls—for releasing out of prison worthy persons confined for small debts—for purchasing the first presentation of church livings, and giving them to active, pious, useful men—for aiding and assisting public hospitals, dispensaries, and infirmaries, either by annual subscriptions, by donations, or legacies. These, and such as these, are so many methods of doing good to the bodies and souls of our fellow-creatures, which all religious people are pursuing in one way or other; and for the practice of which they shall, through the mercy of God in Christ Jesus, be amply recompensed, usually in the present world, but assuredly in the world to come, at the resurrection of the just.

The sum of what has been advanced is this: The Author of nature hath made abundance of absolute promises in holy scripture of everlasting glory and felicity to the charitable man: He hath also made many very liberal promises of temporal prosperity to those who are bountiful to the poor and needy. The opinions both of learned Heathens, Jews, and Christians have been given to the same purpose. Some reasons have also been produced, why God does, and why he cannot but remunerate his munificent servants in all proper cases. Many examples have likewise been laid before you, both from ancient times and our own day, of persons whose hearts have devised liberal things, and whom God hath most evidently rewarded in the face of the world. A few instances of a contrary nature have been collected both from the profane and sacred writings, whereby it appears, that God's displeasure



displeasure against avariciousness is not to be allayed by any commutations whatever. Some methods of doing good have been proposed, in order to assist the well-disposed in forming their plans of utility. And now what remains but that we apply the subject to practical purposes? And,

1. The diligent and pious poor have great reason to take comfort from what has been said, because the all-bountiful Parent of the universe, though he hath kept the fund in his own hand, and treats them as he doth the fowls of the air, yet hath amply provided for their support, by making it both the duty and privilege of opulent persons to supply their daily wants. All the superfluities of the rich and great are a fund they have a right to draw upon for the supply of their real wants and necessities.

2. Those persons that are in the middle ranks of life have frequent opportunities of drawing down the blessing of God upon themselves and their posterity, by many a little act of bounty and kindness to their fellow-creatures, none of which acts, if performed in simplicity of mind, shall be unnoticed by the Lord of nature.

3. Let not the poor and laborious part of mankind once suppose, that they are exempted from acts of beneficence, merely because they are narrow in their circumstances. It is the highest authority which hath said, *Let him that stole steal no more; but rather let him labour, working with his hands the thing is good, that he may have to give to him that needeth.* And our Saviour hath told us, that even a cup of cold water is acceptable, if it be the best we have,  
and

and be given with legitimate designs. But, *curfed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing.* Never was the duty of the indigent to give alms, and the acceptableness thereof to God, fet in a stronger light than by our blessed Lord in his story of the poor widow: *And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*

If then the laborious part of our race, and even the very poorest, are not exempted from works of beneficence, much less are those persons whom the providence of God hath placed in easy and affluent circumstances.

It is not needful, that a person should be possessed of a large income to make him liberal. There are abundance of ways in which we may do good without having it in our power to give much money. We have several instances of persons in very low circumstances that became great benefactors to mankind. This was the opinion of our great epic Poet:

Indued with virtue men have oft attain'd  
In lowest poverty to highest deeds;  
Gideon, and Jephtha, and the shepherd lad,  
Whose offspring on the throne of Judah sat  
So many ages, and shall yet regain  
That seat, and reign in Israel without end.

Among

Amongst the Heathen may we not remember Quintius, Fabricius, Curius, Regulus?

And I may add, was not Socrates a great benefactor to the world, though in very confined circumstances? Where too was there ever a more indigent person than Moses? yet what mere man was ever so great a blessing to the human race? Where shall we find a more extensively useful person than St. Paul? and yet he renounced all he had in the world to follow Christ. Or where was there a more charitable man than our blessed Saviour? yet *foxes have holes, and the birds of the air have nests, but he had not where to lay his head.* From these examples it appears, that we may all be very liberally minded, charitably disposed, and capable of doing much good, though our circumstances be very mean. We can visit the sick, instruct the ignorant, admonish the straying, pray for the unruly: we can give a morsel of bread to the hungry, and a cup of cold water to the thirsty. Or if even this is out of our power, we may at least, by the grace of God, *be all of one mind, having compassion one of another; we may love as brethren, be pitiful, courteous, and obliging. We may put on as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. We may forbear one another, and forgive one another, if any man have a quarrel against any; and, so let our light shine before men, as to adorn the doctrine of God our Saviour in all things.*

4. And here let me bespeak the attention of those persons of both sexes, who are in more easy circumstances than many others of their fellow-creatures. Upon what principle of religion are you, my more happy brethren, excused from *visiting,*

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per-



personally visiting, and constantly visiting, the poor, *the fatherless, and widows, in their affliction?* You cannot alledge want of time; because you can find time enough to hunt, shoot, bowl, and entertain yourselves in agreeable company. You spend many an hour in light reading, or in trifling conversation. And why not some decent portion of your time in attending to the wants and distresses of the unfortunate? How many precious hours do our good old ladies spend in gaming and unprofitable diversions? They complain of the shortness and uncertainty of life; and yet time hangs heavy upon their hands, and they are glad of any trifling expedient to amuse the tedious hour. And then again how many invaluable days do our young ladies murder at the toilet, the card table, and the assembly? And can they not afford one hour a week in casting an eye of pity upon an unhappy fellow-mortal? Mistake not the matter, my fair friends. The pleasure you enjoy in the pursuit of your various diversions, is no doubt considerable; but, give me leave to say, by no means so great, so solid, so rational, and so lasting as you would experience in *loving mercy, and walking humbly with your God.* Half a dozen truly religious gentlemen, and the same number of religious ladies, who conducted themselves according to the scriptural model, might be of infinite service in all our considerable towns. They would bring the old, primitive, practical religion into fashion, and put out of countenance the poor insignificant professors of the day. It is not enough that we give a trifle now and then, or that we send our mite to an object in distress. We must take an active part, and, as much as may be, become

become our own almoners. For these are duties, which, in all practicable cases, are essential to the very being of true religion. From St. Paul's description of the character of a Christian woman, it should seem he was of the same opinion: *Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.*

5. If it be inquired what sums, or what proportions of our substance we ought to bestow in charitable uses:—I answer, No one rule will apply to every person. Many of those worthy men before mentioned gave very largely. Some a twentieth, some a tenth, some a seventh, some a fifth, some an half, and others the whole of their savings. But the best general rule, perhaps, which can be laid down, and that which numbers of pious men have observed, is, to give to charitable uses a full tenth part of our neat annual income, be it more or less. Some, I have observed, give much more, and others much less: but this is the proportion which is generally supposed to be most conformable to the letter of the Mosaic law. Dr. Hammond used always to set apart this proportion. And in this he was so strictly punctual, that the first thing he did was to compute and separate the poor man's share. One of the late Lord Harringtons, we are told, always gave a tenth of his income to charitable uses. The excellent archbishop Tillotson went further; he gave constantly two tenths of his income to the poor, though his widow had no independence. But the Lord whom he served made an ample and honourable provision for her.

The reverend doctor William Gouge taught his people, that a tenth part of a rich man's estate is a proper proportion to be devoted and dedicated to God for charitable uses. But though he taught this to others he always gave a seventh part of his yearly comings in towards the maintaining poor scholars at the university, and the relieving poor families, and distressed persons. And how much God blessed both his ministry and his outward estate, is well known to those who lived in his day.

Mr. John Parker, a merchant, and citizen of London, when he first became religiously inclined, among other things he resolved upon, this was one, to set apart every year a tenth of his gain for the relief of the poor and needy. And he declared, that from that time God abundantly advanced his estate.

Mr. William Wheatley, formerly minister of Bambury, for many years set apart a tenth of his annual income; and he used to declare that his estate prospered the better after he took that course.

6. If it be objected, that you have a family to provide for: So have others; but this ought not to excuse us from appropriating a due proportion of our substance to God. Our success in life and the happiness of our families depend entirely upon his blessing. And as bountifulness of spirit is the sure way to engage the divine benediction, so niggardliness of soul is the sure way to bring down the malediction of our heavenly Father. Give God his portion, therefore, whatever family you are blessed with, if that portion be ever so small, and by so doing you will engage his blessing upon the remainder. *Bring*  
ye



*ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there be not room enough to receive it.*

7. But, in the words of a great Prelate, you must needs enjoy the comforts of your condition, and support your station in life with proper dignity; it cannot be expected, that for the sake of a few poor wretches, you should either stint yourselves in your pleasures, or diminish the number of your servants, or the splendour of your retinue, or the elegance of your entertainments; that you should either live less voluptuously, or shew, in any respect, a less swelling port than your rank, and fortune will allow.—Mistaken men! strait is the gate which leads to eternal life; it was not big enough to admit the rich man in the parable; his attendants were like yours numerous, his apparel gorgeous, his daily fare sumptuous, his pleasures various, take care that it be wide enough to receive you. No train of servants, no flatterers of our vanity, no companions of our mirth, no instruments of our pleasures, no gold or silver, no lands or houses, no rank or pedigree, no dignity of office, no pride of learning, can descend with us into the chambers of darkness whither we are going. Before we can enter into the narrow path which leads to another world, we must become as naked as when we came into this; we must be disrobed of all our greatness, dispoiled of all our property, of all our enjoyments, it will not admit any thing of what we now call ours, but our Good Works. These indeed, narrow as it

is, (and would to God it may not be found narrower than we believe it to be) it cannot exclude ; they will attend us to the tribunal of God ; and when we are abandoned by all our connexions, disowned by our acquaintance, forsaken of our friends, given up by our relations ; when even the wife of our bosom and the children of our strength will not dare to interpose in our behalf ; when we shall stand abashed, desolate, naked, self-condemned, trembling spectacles to angels and archangels and all the host of heaven ; when no riches can corrupt our judge, no learning elude the accusation, no interest avert the sentence, no power in heaven or earth retard its execution—then will our Good Works stand forth, not the least of them will be left behind, not a cup of cold water will be forgotten—then will every good work which we have done, stand forth in arrest of judgment ; it will powerfully plead our cause, and instead of a curse, the reward of our disobedience, it will pluck down for us a blessing from our Judge.\*—

8. But you pay large taxes and poor-rates, which you are ill able to bear :—That may be : and only pay them cheerfully, and they will become an offering unto God. But if you grumble and repine, expect no return from your heavenly Father. You have a valuable consideration in the blessings we enjoy under our free and happy government. And if to the poor-rates, which you pay with a willing mind, you add a due proportion of your clear annual emoluments, it will be a free-will offering unto God, *a sacrifice acceptable and well pleasing through Christ Jesus. To do good, and to distribute, forget not ; for with such sacrifices God is well pleased.*

9. Besides ;

\* This must be evangelically understood.

9. Besides; are we not all to be judged according to our works? If so, what ought to be the business of mankind during their short and uncertain abode below? Ought we to be amusing ourselves with trifles? to be doing nothing, or what is worse than nothing?

— Is it in the flight of threescore years  
To push eternity from human thought,  
And smother souls immortal in the dust?

YOUNG.

Should an immortal soul be spending all her fires, and wasting her strength in strenuous idleness? Should not every human being rather endeavour to do something on the stage of life that God will vouchsafe to own and reward *when he comes to be glorified in his saints*? The Scripture is decisive: *I must work the works of him that sent me while it is day: the night cometh when no man can work.* — *Give diligence to make your calling and election sure.* — *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.* — *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* — *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself.* — These are the precepts of the word of truth. And if we attend to the conduct of our Saviour and his apostles, we shall find they give not the smallest encouragement to a penurious and inactive course of life. Our blessed Lord was continually going about doing good, and declares, that it was *his meat and his drink to do the will of his Father*. Yea, so zealous was he in accomplishing  
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the work he was sent into the world to do, that even his friends thought him mad and out of his right mind. St. Paul too gives us a fine picture of his own conduct in writing to the Philippians: *What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.* All the other apostles, and many of the primitive Christians, were fired with the same holy zeal. Nothing was too much to do, nothing was too much to suffer, in the cause of their divine master. It is easy for us, in these halcyon days of civil and religious liberty, to sit down and enjoy our comfortable habitations, our warm fire sides, our friends and good cheer, and censure this person, and condemn that, because they go greater lengths in pious zeal than we judge expedient. But we should do well to reflect on the warning of Moses to the Jews: *The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths, that spring out of valleys and hills, a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of olive, and honey. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a*  
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land whose stones are iron, and out of whose hills thou mayest dig bras. When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: then thine heart be lifted up, and thou forget the Lord thy God (which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end: and thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other Gods, and serve them, and worship them; I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.

Regardless, however, of the salutary warnings of their faithful leader, these unhappy people fell into all manner of disobedience. But are not we  
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more abundantly favoured of heaven than they were? And are we not in equal danger of coming short of that obedience which the law we are under strictly enjoins? I think we are. That was a remarkable answer which was made by an Infidel to a Christian: I wonder, said the Christian, how you can quiet your conscience in such a desperate state? I rather wonder, replied the Infidel, how you can quiet your conscience in such a common careless course of life, believing as you do. If I believed such things as you do, I should think no care, and diligence, and holiness could be enough.

10. Come, therefore, my dear brethren, whatever rank you may hold in life, and consider well what the Lord your God requires of you. And if you have any bowels of compassion for the wants and distresses of your fellow-creatures; if you have any regard for the advancement of God's honour among men; if you wish to appear with estimation in the eyes of the pious and discerning few; if you have any love to the Lord Jesus, who emptied himself of all his glory for our sakes; if you desire to have the blessing of God upon your person, substance, and family; or if you hope to stand without confusion before the judgment seat of Christ, in the great day of his appearing; then see that you abound *in works of faith and labours of love*; that you make your one talent two, your two talents four, and your five talents ten; that you increase more and more in all *the fruits of righteousness which are by Jesus Christ unto the praise and glory of God*. Never imagine that doing good is not your concern. We are born to that end; born to promote



mote all truth, all righteous things.\* It is the law of our nature, and that in which our present and eternal felicity consists. The language of the apostle is not less true than it is eloquent, and contains a noble lesson for those whose riches are increasing in the world. *Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute,*



*distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

11. It is a circumstance well worthy our constant remembrance, says the learned bishop before quoted, that we shall be questioned at the last day, concerning the performance of such actions, as every civil institution suffers us to omit with impunity, and even without censure. We may have been just, chaste, temperate; but if we have not visited the sick, clothed the naked, fed the hungry, comforted the feeble minded; if the widow and the orphan have had no cause to bless us; if the poor man hath not found a friend, nor the oppressed man a protector in us; in short, if as we have had opportunity we have not done that kind of good unto all, which no human law compels us to do to any, we shall have no claim to the benefits of christianity.—

12. Besides; a man that hoards his riches, and endeavours not to augment the portion of happiness among his fellow creatures, seldom gives so much pleasure to his friends as by his death. His dependent children, or his hungry heirs, experience a satisfaction then, notwithstanding their mourning weeds, which they were strangers to while he lived. And it oftentimes happens, perhaps in just judgment, that what is painfully got, and anxiously preserved, by the poor earth-worm parent, is merrily, yet ungratefully, spent by the ill-tutored, half-bred, and would-be gentleman of a son. Nor is it fit it should be otherwise. What has been unrighteously gotten, or unchristianly preserved, can never be of any lasting benefit to the wretched heir. *A little that*

*that the righteous man hath is better than great riches of the ungodly.* The former always wears well, and is enjoyed with comfort; whereas there is usually at the root of the other a worm which will not suffer it to grow and increase. *The curse of the Lord is in the house of the wicked, but he bleſſeth the habitation of the juſt.* —*I have ſeen the wicked in great power, and ſpreading himſelf like a green bay-tree.* Yet he paſſed away, and lo, he was not; yea, I ſought him, but he could not be found. Even crowns are frequently transferred from one family to another for the wickedneſs of thoſe that wear them. How often has this happened in our own kingdom? Titles become extinct, and eſtates paſs from one hand to another, on account of the folly of thoſe that poſſeſs them. Take heed, therefore, you who are accumulating fortunes for your children, and let them have the bleſſing of God, and the prayers of the poor deſtitute, along with what you leave them, be it little or much. Give unto God the portion that is due unto him, both while you live, and when you die; and remember that *he loves a cheerful giver.* So afraid are many great profeſſors of religion of what they reproachfully call Legality (a word which admits both of a good and a bad meaning) that they are willing to excuſe themſelves from the ſober drudgery of ſelf-denial and doing of good. But *wilt thou know, O vain man, that faith without works is dead, being alone;* that the religion of Jeſus is a practical ſcheme; that Chriſt as a Prieſt muſt not be oppoſed to Chriſt as a King; and that he will own none as his genuine diſciples at the laſt day, but ſuch as have *viſited the fatherleſs and widows in their affliction, and kept themſelves*



*selves unspotted from the world? This, we are assured, is pure and undefiled religion.*

We may talk of the gospel, and glory in its happy privileges : we may make our boast of an orthodox creed, and with flaming zeal consign to ruin everlasting those who presume to differ from us : we may patch up an experience, and congratulate ourselves on being in the high road to felicity ; but we infinitely mistake the matter if we suppose that God can be imposed on by our specious pretensions. The terms of salvation are fixed as the strong mountains, and can never be altered.

The cloud-cap'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherits shall dissolve,  
And, like the baseless fabric of a vision,  
Leave not a wreck behind :

*but the word of our God shall stand for ever.* And that no man may have it in his power to plead ignorance, and say he was a stranger herein to the will of his heavenly Father, the lip of eternal truth hath described the whole process of the last judgment in terms the most plain, simple, easy, and sublime, that ever were spoken by the mouth of men or angels :

*When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left : Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungred, and ye gave me meat :*

*I was*



*I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Now mark, I beseech you, what follows : Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee : Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. Their destination is accordingly : And these shall go away into everlasting punishment ; but the righteous into life eternal.*

It is impossible to say more, or to add any thing to the weight of this description. It beggars language, and can never be seriously read without the most pleasing awe and wonder. If it is read a thousand times, a thousand times new and surprising beauties will be discovered. Blessed Jesus ! how eloquent and munificent art thou ? What a  
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fund of charity hast thou laid up in this wonderful parable of thy final proceedings? In every age since it was spoken, how many pious minds hast thou delighted? how many colleges hast thou built? how many hospitals\* erected? how many hungry hast thou fed? how many naked hast thou clothed? how many prisons hast thou visited? how many sick beds hast thou softened; how many calamitous creatures hast thou relieved; and how many precious souls hast thou eternally saved by them?

*Gird thy sword upon thy thigh, O thou most mighty, and ride forth in thy righteousness, until all the nations are subdued unto thee! Say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth! Let every land become thy land, and every knee bow to thee the Saviour! And let all the ends of the world unite in proclaiming, Worthy is He, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich — who of God is made unto us wisdom, and righteousness, and sanctification, and redemption — who went about doing good, to set us an example, that we should follow his steps — and who shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not his gospel — to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

*Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.*

\* Fabiola, a Roman matron, founded the first Hospital for the poor and sick at Rome in the fourth century.

